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ABSTRACT

The teaching and resource guide on India for ninth grade students is intended to supplement and enrich "Social Studies 9: Asian and African Culture." It is designed as a flexible set of suggestions for incorporating concepts, understandings, objectives, strategies, and available materials. Emphasis is upon inductive methods which encourage conceptual learning through the inquiry approach rather than a factual summarizing of content. Data is provided for student analysis and comparison, several case studies are included, and a variety of reference material is presented throughout. Teaching modules provide models in utilizing the instructional material. The guide is arranged into four major sections. 1) "The Village: Suggestions For a Case Study." Teaching suggestions on Hinduism and a model for the study of a village, along with an annotated multimedia listing of village study kits and monographs, are provided. 2) "India's Goals: The Impossible Dream?" India's economy and related social structure based upon India's Third Year Plan is examined and analyzed through a teaching module technique. 3) "India Yesterday and Today." Modules presented relate to one or more of the understandings presented in the syllabus. 4) A bibliography of useful classroom materials is included. (SJM)

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Teaching about India

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TEACHING ABOUT INDIA

A Guide for
Ninth Grade Social Studies

THE UNIVERSITY OF THE STATE OF NEW YORK

Regents of the University (with years when terms expire)

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FOREWORD

Teaching About India is intended to help the teacher of *Social Studies 9: Asian and African Culture Studies* implement the teaching of Topic IV of that syllabus. To that end, it is oriented in terms of the understandings and concepts stressed in the course of study. As in other teaching guides in the revised social studies sequence, however, the organization of the guide is intended to promote an inquiry approach rather than a factual summarizing of content. To provide raw material for student analysis and comparison, several case studies or data collections are included, or references to such materials available commercially are given. Most segments are set up as teaching modules to provide models in utilizing such material in learning about India and Indian culture.

A moving force in the production of this guide has been the Department's Center for International Programs and Comparative Studies and its "Indian office," the Educational Resources Center in New Delhi which this Department has cosponsored with the University of California under a grant from the United States Office of Education. Norman Abramowitz of the Center for International Programs and Comparative Studies and Janet Gilbert of this Bureau were assigned to ERC in 1967, for several months, to initiate collection of data and generally explore the possibilities of identifying curriculum material on location. Frank M. Keetz, social studies teacher at Bethlehem Central High School, Delmar; James A. Loebell, assistant principal, Huntington High School; and Edward J. McGreevy, supervisor of Social Studies, Niagara Falls; who served as writer-consultants for this publication, are all alumni of the Center's various overseas seminars. Som Kaul, research director of ERC, served as a short-term consultant on the project and directed a last minute field collection of data to give the discussion of change in Indian economic and social factors a current cast. Mrs. Sharda Nayak of the Educational Resources Center staff reviewed some of the preliminary materials and made suggestions of other items to include.

Ronald A. Rehner, social studies teacher at Thomas A. Edison High School, Elmira Heights, also made a significant contribution in developing the transparencies segment of this publication.

The manuscript was reviewed for accuracy and comprehensiveness by Professor Brijen K. Gupta of the University of Rochester; Professor Charles H. Heimsath, American University, currently serving as director of Educational Resources Center, New Delhi; and Professor Donald Johnson, New York University. Corrections and additions to the resource listings were made in consonance with their critical reviews.

General planning of the publication was initiated under the direction of Mildred A. McChesney, retired, formerly Chief, Bureau of Social Studies Education. Donald H. Bragaw, Chief, Bureau of Social Studies Education, read the final manuscript and offered valuable suggestions concerning the project. Janet M. Gilbert, Bureau of Secondary Curriculum Development, had general charge of the project and prepared the manuscript for printing.

Gordon E. Van Hooft
Director, Division
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GLOSSARY

(TERMS USED IN THE SOURCE MATERIALS IN THIS GUIDE, BUT NOT DEFINED WITHIN THE ARTICLE ITSELF)

ahimsa - belief that it is wrong to destroy life

ashram - a religious retreat; a hermitage

bhavan - house; often used as part of the name of a publishing firm

chapatti - an unleavened bread like a pancake that is an important part of the Indian meal

charpoy - a cot with a wooden frame strung with rope

choli - women's blouse worn under sari

Congress - political party which has had majority status since India gained her independence

crore - unit of value equal to 10 million

dhoti - a loin cloth worn by men sometimes draped long or tucked up in a shorter style

duppata - a scarf or veil worn draped across the front of the Kamiz by Punjabi women

ghat - a landing along the river; often applied to a ceremonial burning area

hartal - a general strike

hectare - a unit of land measure equal to 2.47 acres

kamiz (kameez) - overblouse or tunic worn with salwar by Punjabi women and some other young Indian women

kurta - man's shirt worn with pajama-type trousers, particularly as informal at-home attire

kutcha - construction material which is temporary or less lasting, as in a kutcha house

lakh - unit of value equal to 100,000

Lok Sabha - lower house of Indian parliament; the "House of the People"

mantra - Vedic hymn

mohalla - a neighborhood or ward in a city

namhal - mother's native village (see pīhar and sasural)

pan - a substance chewed for pleasure; made of betel leaf

panchayat - a local governing council; literally "a council of five"

panchayati raj - literally, "rule by council"; decentralized planning as under the Community Development program.

pīhar - native village

pucca - term describing construction material for roads, buildings; literally, "solid"

puja - Hindu worship; used particularly for individual ritual at a home shrine or temple

rupee (abbreviated R) - unit of currency, worth about $.14 in American money

salwar - tight-fitting trousers worn by Punjabi women and some other young Indian women

sasural - husband's native village

Shri or Sri - polite form of address for a man; literally, "venerable"

Srimati (abbreviated Smt.) - polite form of address for a woman

Swatantra - an opposition political party; the name means "freedom"

zamindar - a landlord; a collector of revenues from the land cultivator

HOW TO USE THIS GUIDE

GENERAL PURPOSES OF THE GUIDE

Teaching About India has been prepared to help teachers develop inductive strategies which will enable students to reach the understandings in Topic 4, South Asia, in the syllabus for Social Studies 9. A sampling of a variety of reference materials which the authors of the guide considered pertinent to the topic and appropriate for use with ninth grade students is included. In making these selections, the writers were aware that there were other items which would be equally effective. Teachers may use this guide as a pattern or as a set of suggestions for incorporating materials which are available locally.

This publication is not intended to serve as a student textbook. Teachers may wish to reproduce some selections or visuals for consideration by the class as a whole or by individual students, but the choice of appropriate readings and graphics is left to the teacher. Although several teaching modules have been included to serve as samples in planning use of source materials, the guide should not be perceived as a collection of lesson plans to be followed day-by-day in teaching this topic.

No attempt has been made to spell out a long list of objectives for the topic as a whole. Where module format has been used, several performance objectives have been included which incorporate a general behavioral definition of a desired goal such as skill development, widening of knowledge, or attitudinal shift, and a measurable task to indicate whether the behavioral change has taken place. Teachers may find that the objectives so stated may be adapted for use with other source materials, but, again, the flexibility of the guide and of the course of study which it is intended to implement should permit locally defined objectives.

USE OF SOURCE MATERIALS

In using the source material, students should be encouraged to go beyond identification of source and judgment of relevancy of data. The power of the sources to sway the user should not be overlooked in the assessment of material. Analysis of the usefulness of data should include speculation concerning the bias and motivation of the speaker or the author. Is he trying to persuade the reader? Does he really intend this data for an American or other non-Indian market? What value is there in including such data in this discussion? What does the Indian want you, the American, to perceive about his culture?

Of particular importance in this as in other area studies in the ninth grade course, is the degree to which the student can identify with the Indian in assessing India's situation today. Economic progress in a country with an average per capita income of less than $100 per year, can be seen as a negative progression, indeed, if it is judged only against American standards. Education gains under the Third Plan may look insignificant when one considers the number of children of India between the ages of 7 and 11 who are still not in school, or as one examines the factors which operate against achievement of universal education even today. At the same time, one cannot assume that a graph showing a remarkable increase in scholarships to members of scheduled castes indicates all barriers against equal opportunity for this group have been lowered.

It is important, then, to consider the data presented here as evidence to be weighed in the light of all other available data, as the raw materials for hypotheses for further testing. Students should catch the spirit of living in a traditional society that may be conveyed by a brief examination of life in a village and sense the favorable aspects of such life also. At the same time, it is also important to be aware of the "winds of change" indicated by such seemingly minor modifications as the building of more pucca roads or the sale of more bicycles. The English-language letters-to-the-editor column in a city newspaper may provide a sophisticated arena for debating the wisdom of India's laws setting a relatively late marriage age for girls. The statistics from the census showing the unusually large percentage of widows under 20 give a sobering picture of the actualities, regardless of the law; these same statistics lend themselves to analysis of India's continuing population explosion.

Both data and suggested strategies are offered to challenge the temptation to teach India as a society as timeless as the temples at Mahabalipuram or the Taj Mahal. Source materials must be used with discretion in looking at Indian values and in measuring change by Indian rather than Western standards. Some questions posed appear to have no answers, at least within the selections in the guide. If the student is left with an open attitude of inquiry causing him to read more widely in the future about India, then he has met an important goal of instruction.

FORMAT OF THIS GUIDE

The format is in no sense intended to restrict the teacher's initiative. By offering a variety of source materials and of suggested strategies for their use, the publication should lend itself to individualization of instruction or to small group investigation, as well as to total class involvement. Understandings from the syllabus which may be reached through use of data from a particular section of the guide have been identified. The repetition of certain understandings in the various sections can be useful for providing opportunities for diversified learning experiences, as well as for reinforcement and for clarification. One group of students examining the village study in depth may draw certain conclusions concerning the importance of social change in attempting to bring about economic change, while their colleagues may observe those social changes actually taking place in the changing economic patterns of the city. Such repetition also may help in part to overcome the tendency to overgeneralize, a real danger in studying as complex and as diverse a region as the Indian subcontinent. Graphics are included to help carry the story and in some cases to replicate the message included in a linear source. For some students a pictorial approach (with skilled teacher direction in analysis) may be the best avenue to learning about this unique yet strangely similar segment of humanity. It is particularly appropriate to use pictorial data in studying a culture where the picture must often carry the message.

Within the various sections of the guide, readings or pictures are cited from sources parallel to those offered in the guide. Generally speaking, these references are to primary or secondary source material, rather than to texts or other expository writing by Western authors. Many teachers will find one or more of the texts or paperbacks useful for reference or clarification purposes. Since the primary purpose of this guide is to assist in implementation of the syllabus within the inquiry mode, however, we have not attempted to identify the points at which the teacher might use expository material or the texts and paperbacks appropriate for that purpose.

There are four major sections of the guide:

- *The Village: Suggestions For A Case Study* — This section suggests sources instead of raw data. In addition to an annotated multimedia listing of village study kits and monographs, this section includes suggestions for teaching about Hinduism and a model for the study of a village.
- *India's Goals: The Impossible Dream?* — This examination of India's economy and the related social structure is based upon the statement of goals by the Indian government as delineated in the Third Plan. The title suggests the imposition of American values upon the realities of India. Students may find it useful to analyze the title, after they have examined the data. The final part of this section is in the form of a teaching module, which provides opportunity for examining some of the major goals of the Third Plan.
- *India Yesterday and Today* — Each of the modules is related to one or more of the understandings in the syllabus. Not all the understandings in the syllabus have been included; those selected for intensive illustration include the understandings which particularly need Indian source material for comprehension.
- *Bibliography* — This annotated listing contains entries which the teachers who worked on this guide have found useful in their classes. It is not a comprehensive or exhaustive list, nor is there any intention to indicate that other materials might not be equally useful. Media listings have been interspersed throughout the text, rather than included in this section except for several TV tapes available from the Department.

THE VILLAGE:
SUGGESTIONS FOR A CASE STUDY

Understandings From The Syllabus Related To This Study (All understandings are from Topic IV, India and South Asia.)

- BECAUSE HINDUISM HAS BEEN MORE THAN A THEOLOGY THROUGHOUT INDIAN HISTORY, IT HAS SERVED AS A UNIFYING ELEMENT IN THE CULTURE. (Page 33 of Social Studies 9 syllabus.)

- UNDER BOTH HINDUISM AND ISLAM, TRADITIONALLY THE FAMILY AND THE LARGER KIN-GROUP RATHER THAN THE INDIVIDUAL HAS BEEN IMPORTANT IN THE INDIAN SUBCONTINENT. (Page 35 of Social Studies 9 syllabus.)

- RECENT CHANGES IN THE STATUS OF WOMEN ARE INCONSISTENT WITH THE ROLES TO WHICH TRADITIONAL SOCIETY ASSIGNED THEM. (Page 35 of Social Studies 9 syllabus.)

- THE CASTE SYSTEM PROVIDED FOR A STABLE ORDERLY SOCIETY WHEN INDIA WAS CHARACTERIZED BY VILLAGE CULTURES. (Page 35 of Social Studies 9 syllabus.)

- TWENTIETH CENTURY PRACTICE OF CASTE IS BASED MORE UPON TRADITION THAN THE NEEDS OF SOCIETY. (Page 36 of Social Studies 9 syllabus.)

- SOCIAL CHANGE MAY HAVE TO PRECEDE ECONOMIC CHANGE IN INDIA. (Page 42 of Social Studies 9 syllabus.)

SELECTION OF APPROPRIATE MATERIALS

A case study of an Indian village is an important starting point for more than the picture it gives of the life of the majority of Indians. Such a study should be seen as an opportunity for acquiring an Indian frame of reference. To many urban Indians, the village from which the family came is still the determinant of many aspects of life and interpersonal relationships. To understand the ways that change takes place in India today, one must first view life through Indian eyes. The village may provide that perspective if this is the focus of the student's inquiry.

Since there are available on the market several village study programs, or ingredients for the assembly of such a kit, this guide includes a model for such inquiry, together with a listing of resources. Schools not having access to any of the resources listed below and lacking funds to purchase such material may send to the Bureau of Secondary Curriculum Development for a single copy of the case study, *Data Kit For A Study of Gazipur*. This report is taken from Indian Bureau of the Census reports; it contains a few masters for transparencies prepared in conjunction with its publication, but has no other visual materials or other media which some of the sources below provide as part of the total package. The Gazipur study, therefore, is probably more useful with reading-oriented students than with a more multimedia-minded population.

The listing of village case studies is by no means a complete compendium of all texts and pamphlets about India appropriate for use with ninth grade students. Since the focus of this study, however, is in the inquiry mode, the only single-entry books or pamphlets on this list are those which are collections of readings, many of them giving an Indian viewpoint, or monographs presenting a detailed case study of a village. In using films and filmstrips on the list, the teacher may find useful the technique of initially showing the picture without the sound in order to encourage observation and inquiry.

Complete Case Studies Or Case Study Kits

- Beals, A. R. *Gopalpur: A South Indian Village.* Holt, Rinehart and Winston, Inc. Although this is an anthropologist's report intended for a more mature reader, many ninth grade teachers have found it useful. There is no teacher's guide, and no audiovisual components have been prepared for use with the monograph.

- Ferguson, Joan and Ferguson, Henry. *Village Life Study Kit.* InterCulture Associates, Thompson, Conn. The kit focuses upon a study of the village of Galibpur in northern India. The kit includes monographs, a filmstrip of a Galibpur day, a tape cassette, charts, graphs, plans and maps, a model, a kit of artifacts, and a set of student readings. Materials were developed as a result of the work of the authors on the staff of the Educational Resources Center in New Delhi. Segments may be purchased separately.

- Ford, Richard. *Tradition And Change In Four Societies.* Holt, Rinehart and Winston, Inc. Unit 3,"Economic Development In India," contains a case study of the village of Karimpur, with selections reprinted from Wiser and Wiser, *Behind Mud Walls.* Also available, to use in conjunction with the readings is a filmstrip. (The transparencies and duplicating masters in audiovisual kit are related to other elements of the unit on India.) This material was developed as part of the Carnegie-Mellon Project Social Studies Program.

- State of Tennessee. Division of Instruction, Department of Education. *India A Resource Unit For Teachers.* Although this kit has been prepared for use at various grade levels, some of the material on the data cards can be used in formulating and testing hypotheses concerning village life. A filmstrip and a record provide additional data for this topic. A film, *The 560,000,* focuses upon a village in southern India. Teachers should keep in mind that the material was developed for use in Tennessee, and the references to familiar themes in United States, as well as the dialects in sound tracks, make this very evident. This kit and the films were developed through the International Education Project of the Tennessee Department of Education in 1969.

- Vestal, Theodore. Educational Resources Center, c/o Center for International Programs and Comparative Studies, New York State Education Department. *An Interdisciplinary, Multi-Media Teaching Strategy.* In addition to the teacher's guide suggesting procedures

and including reference material for studying the village of Galibpur, there is a set of slides, *A Day In The Life of Galibpur*, to be ordered from Warren Schroeder, 44 Main Street, Hackensack, New Jersey 07602; two 8 mm. film loops, *Farmers in Gazipur Village*, and *A Village School*, presently available. A film, *The Village of Gazipur*, will soon be ready also. For all of the above items, except the slides, information concerning prices and availability should be addressed to Educational Resources Center, c/o Center for International Programs and Comparative Studies, New York State Education Department.

. Wiser, Charlotte and Wiser, William. *Behind Mud Walls*. Univ. of California Press. 1963. This revision of the earlier edition by Mrs. Wiser and her husband (Mrs. Wiser has completed an even more recent edition) gives a recent picture of an Indian village. Note availability of filmstrip listed below. There is no teaching guide available with the monograph.

Collections of Readings Useful In Building A Case Study Kit

. Kublin, Hyman. *India: Selected Readings*. Houghton Mifflin. 1968. Includes selections from Wiser, *Behind Mud Walls*; Mukenji, *Caste and Outcast*; Nair, *Blossoms In The Dust*; Zinkin, *Challenges In India*; and others.

. Massialas, Byron and Zevin, Jack. *Cultural Exchange*, (World History Through Inquiry) Rand McNally. Reprint of a brief excerpt from Wiser, *Behind Mud Walls*, to be used in comparison with several readings on other cultures.

. Social Science Staff, Educational Research Council of America. *The Indian Subcontinent*. Allyn and Bacon. 1971. Although this material was developed for grade 4, the case study of Gangapet is developed through the use of many illustrations, including a village map, and provides study material for less enthusiastic readers. No audiovisual components are presently available. This area study is part of the material developed by the Educational Research Council of America for the Greater Cleveland program. Filmstrip is not presently available.

. Tudisco, A. Jeff. *Caste and Class in Village India*. Field Educational Publications. 1969. Part of the Asian Studies Inquiry Program. Readings include selections from Zinkin's *Caste Today*, Gandhi's *Young India*, Auboyer's *Daily Life in Ancient India*, and others. Teacher's guide suggesting inquiry stategies available.

Additional Filmstrips

. Asian Curriculum Center, Room 637, East Building, New York University. *Behind Mud Walls*. A filmstrip prepared by Donald Johnson to use with Wiser's book of that title.
. Encyclopaedia Britannica, Filmstrip Series #8570. *Village in India*. (Part of Middle East and India series.)

- Eye Gate. *Agriculture - Republic of India.* (Part of Republic of India, A Regional Study Series.)
- Handy. *Farming in India; Village Life In India.* (From India and Ceylon Series.)
- McGraw-Hill. *Farmers of India* - Middle Ganges Valley, (part of Earth and Its People Series) Universal Education and Visual Arts; *Village India* - India: A New Wind Is Blowing.
- Popular Science Publishing Company. *Village Life In India.*

Additional Films

- Audio Film Center, 2138 East 75th Street, Chicago. *Pather Panchali.*
- BFA Educational Media. *Village In India: 50 Miles From Poona.*
- Encyclopaedia Britannica. *India: Customs In The Village.*
- Film Rental Library, Syracuse University. *North Indian Village.*
- Film Rental Library, University of Maryland. *A Future For Ram.*

Videotape

- Bureau of Mass Communications, New York State Education Department. *Community Development In India: New Sound In Kumariawas.* A brief study guide is available with this.

Artifacts and Realia

- Educational Resources Center, New Delhi. *Window On India.* A realia kit available through Sona, The Golden One, 11 East 55th Street, New York City.

Novels and Poetry Relating To Village Life

Some teachers introduce the study of village life by using excerpts of one or more of these books, with students encouraged to read further for pleasure. Before selecting one or more of these novels, teachers should order, Johnson, Donald and Johnson, Jean, *India Through Literature: Part II India Through Contemporary Fiction.* Available free from Center For International Programs and Comparative Studies of this Department, this review includes detailed information concerning the value of certain passages, reading level, and contrasting selections in other novels.

- Clark, T.W. and Mukherji, T., Translators. *Pather Panchali.* Indiana University Press.
- Crown, B.R. *Voices From Asia.* Social Education, November 1969. Contains a very useful poem about the problems of a villager in debt to the Zamindar (money lender).
- Madgalkar, V. *The Village Had No Walls.* Asia Publishing House.
- Markandaya, Kamala. *Nectar In A Sieve.* Signet NAL.
- Pillai, T.S. *Chemmeen.* Harper. (Also Jaico Publishing House) Bombay.
- Rao, Raja. *Kanthapura.* New Directions.

MATERIALS FOR TEACHING ABOUT HINDUISM AND TRADITIONAL INDIAN VALUES

Although there is a danger of attempting to give students a graduate course in Hinduism before they have looked at the Indian scene, some basic introductory material about the religious undergirding of Indian society is necessary at this point. Many Indian educators believe that the most basic ingredient of India that should be taught to American students is the Indian view of life. In addition to understanding the basic concepts in the value system, the student should have some idea of such Indian ideas as the four stages of life, the attitude toward time, and the view that the phenomenal world is non-ultimate. If this basic picture is not set, the student tends to apply to India his own value system, drawn from a competitive society in which progress, social mobility, and the sanctity of the individual are highly valued. The result may be a complete misunderstanding of Indian life.

For teacher reference, the following would be useful: Sen, Kshitimohan M., *Hinduism,* Pelican, Penguin, pap.; Zimmer, Heinrich, *Myths And Symbols In Indian Art,* pap., Torch, Harper Row; and Zimmer Heinrich, *Philosophies of India,* pap. Princeton University Press.

The excerpt from *Traditional Values in Indian Life* provides explanations of the basic values, as given by an Indian. All of the "paper texts" provide some information about both the value system and the socio-economic order provided by Hinduism, but in most cases these are seen through non-Hindu eyes.

The general traditional values as enjoined in the above works may be classified under four heads:

1. Dharma or natural justice. The seers of ancient India believed that there is an all-pervading and eternal order to which human actions must conform. This is the basic law of the universe. Any tradition or custom that is in harmony with it may be accepted for guidance. Thus though in India there are diverse customs, a fundamental principle, it is believed, underlies and regulates all of them. In fact, individuality is strongly emphasized in the term *'dharma'*. As long as the ethical and spiritual norm is maintained, individuality is justified. Any political or social pressure intended to control it is improper. This view led, in the ancient period, to a wide tolerance of beliefs and intellectual efforts as also to the efficacy of *ahimsa* (non-violence) which was mainly derived from the basic principle that all life governed by *dharma* is one and indivisible. This spirit of toleration is at the root of the existence of different religious sects and beliefs at the present time, and this led Indians to adopt freely foreign elements into their culture. Judged from this point of view Indians must be regarded as "cosmopolitian in outlook and open-minded in thought."

2. Artha or material welfare. Indian seers never upheld the idea that the life of a recluse should be entirely divorced from the material world, because the philosophy of the country centres round the spirit of the Great One that pervades everything moral and material, and if that Great One is

present in worldly objects, why should we forsake them? We have to give up only the illusion that prevents us from feeling the presence of the Great One in our surroundings. This is the central teaching of the great Indian Gospel, the Bhagavad Gita.

3. Kama or creative desire. Without it the ideal of artha or material welfare cannot be realised. This (creative) desire leads to action which, however, must be regulated in the light of *dharma*. This spirit has always inspired the average Indian to strive to lead a morally good life and to keep to his contracts and to discharge his social obligations.

4. Moksha or liberation. The ultimate aim in Indian life is to seek to rise above the level at which one is bound to the realm of birth and death. The course of birth and death becomes, in this light, the field in which to cultivate the necessary wisdom and give up illusion which is the source of pain. Indians, unlike many western people, believe in the theory of the transmigration of the soul, which is determined by the law of *karma*. The word for action, *karma*, denotes according to this doctrine, the mysterious power which causes all action to work itself out in requital in another life. How escape is possible from this state of affairs was the question that haunted the Indian mind; thus there arose a passionate desire to find some means of deliverance;....

Mokhsha or deliverance is the ultimate goal of Indian life; *artha* and *kama*, material pursuit, should act in the background of *dharma* or natural justice. Life means action but to an Indian this action must not be egocentric; it must operate through renunciation.

(From *Traditional Values in Indian Life*, by Dr. Sudhakar Chattopadhyaya. India International Centre. 1961. Reprinted by permission.)

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- InterCulture Associates, *Religions in India*; seven filmstrips with teacher's guide.
- A very valuable pamphlet for the student's first encounter with Hinduism is Johnson, Donald and Johnson, Jean, *God and Gods in Hinduism*; available from the Asian Curriculum Center, Room 637 East Building, New York University. Slides and popular art prints dealing with this topic are also available.
- Life Magazine Educational Reprint 80, *Hinduism*, provides colorful pictorial material for this study.
- The film series, *Image India: The Hindu Way*, from Syracuse University Film Rental Library includes the following titles:
  - *How A Hindu Worships: At The Home Shrine*
  - *Hindu Temple Rites: Bathing The Image Of God*
  - *Pilgrimage To A Hindu Temple*
  - *Hindu Procession To The Sea*
  - *The Hindu Sacraments Of Childhood: The First Five Years*
  - *The Hindu Sacrament Of Thread Investiture*
  - *Hindu Devotions At Dawn*
  - *The Hindu Sacrament Of Surrender*
  - *A Hindu Family Celebration: Sixtieth Birthday*
  - *Monthly Ancestral Offerings In Hinduism*

  (Note: These were prepared by Dr. H. Daniel Smith of Syracuse

University primarily as teaching tools for college comparative religion classes, and therefore require a high degree of maturity on the part of the student for his understanding and appreciation of what they convey.)

- Other films and filmstrips include: Film Division, Government of India, *Radha and Krishna*, available from the Consul General of India, 5 East 64th Street, New York; International Communications Films, *Hindu Rituals* (rev. ed.) from Religions of the Eastern World Series; and National Film Board of Canada, *The Great Religions: Hinduism*, distributed by McGraw-Hill. Filmstrips: Life, *Hinduism*, from World's Great Religions Series; and Society for Visual Education, *Hinduism Today*, from The World Believes Series.
- Original selections from the Upanishads, the Panchatantra, and the Gita (Mascaro's translation has been suggested as appropriate for ninth graders) would introduce the student to the value system. An easy version of the Ramayana would be particularly useful, since students could identify values directly from the text.
- Novels such as *Chemmeen* and *Village Had No Walls* would be useful, as would others reviewed by Johnson and Johnson in *India Through Literature* (see page 6). Schools in which team arrangements in social studies and language arts have been arranged would find these useful.

MODEL FOR THE STUDY OF A VILLAGE

Many teachers will find the organization of the study and the teaching strategies proposed for the particular case study they select are useful and appropriate for their classes. The model included here, therefore, omits any developmental system of strategies and developmental questions.

A rather extended list of performance objectives is included to give some indication of the directions in which the case study may go. In addition, there is a listing of suggested areas of emphasis. This should be regarded as a listing of possible topics to be examined through related reading selections, pictorial study materials, or such strategies as simulations and role play. In no sense should it be seen as an outline of content to be covered, or as a structure setting the organization of the study; the list of objectives is also suggestive, rather than prescriptive.

Instructional Objectives For The Village Study

As a result of studying an Indian village in depth, the student will be able to demonstrate his understanding of the way that Hinduism pervades all parts of the villager's life by applying the concepts of Hinduism to specific examples drawn from the case study. For example, the student should be able to:

- Identify relationships (economic, social, political) in the village that illustrate *dharma*.
- Identify actions of one of the individuals in the case study that demonstrates how he is influenced by belief in *karma*.

- Demonstrate the meanings of *artha* and *kama* by suggesting actions of individuals in the village that reflect these values.
- Apply the meaning of *karma* and *dharma* by proposing actions which he would take in his own life, if he were living under the teachings of Hinduism.
- Show, by diagram or by description, how Hinduism affects many aspects of economic and business life, social relationships, government, training of the young.

With respect to caste and the social order, the student should be able to:

- List several reasons why caste was a practical system for programing the political system, economic life, and social order of the community.
- List several examples which show that caste provides for "full employment" in a village, even today.
- List several examples of how caste might impede change in a village today.
- Apply the meaning of caste by suggesting some ways life would be different in his community, if the concept of caste were an accepted idea in his culture (benefits and disadvantages).

With respect to family life, the student should be able to:

- Describe life in a joint-family system.
- Identify several reasons why the joint-family system has been a feature of Indian village life.
- List several problems, for individuals in various age groups in his own community, which would not exist in an Indian joint family.
- List several instances in Indian village life in which tradition, as passed on through the family, might impede necessary changes in social and economic conditions.

Suggested Areas To Be Examined And Analyzed, In Examining An Indian Village

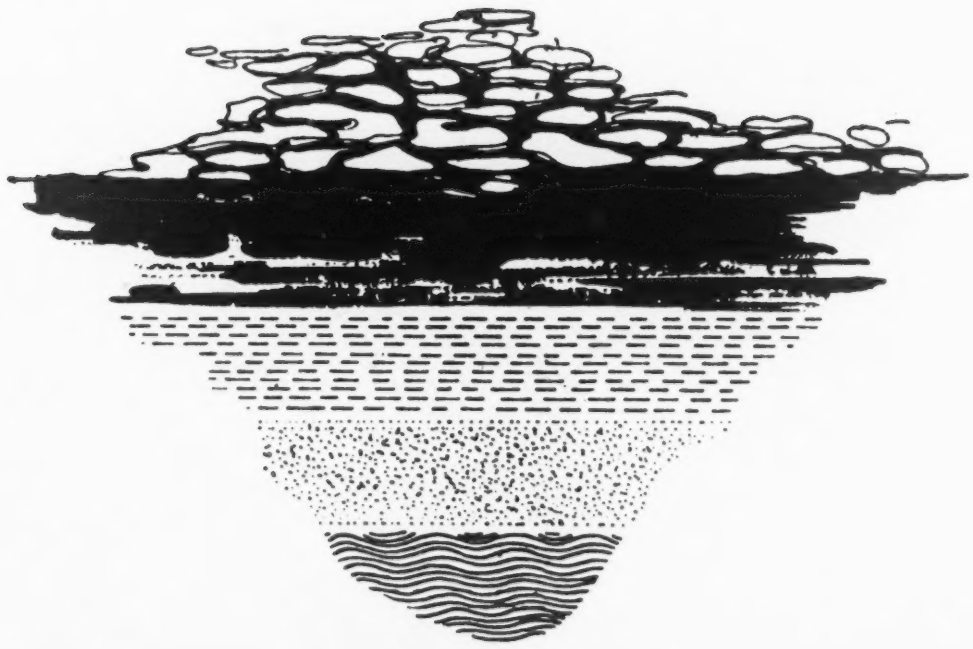
- Description of the village
  - in relation to India, to urban areas, degree of communication with outside world
  - physical: soil, climate, vegetation, topography, sources of water
  - social: residence pattern (in terms of caste), public places, land use
- People
  - history and previous immigration, where pertinent
  - ethnic composition: distribution of castes among total population; other pertinent data concerning caste
  - everyday life and daily routines
  - evidence of beliefs, traditions
  - festivals and special occasions: activities and beliefs associated with them
- Institutions (how influenced by caste and other Hindu traditions; post-independence government rulings)
  - government

- education
- religious organization: any unique or different religious practices, gods or manifestations receiving particular emphasis or veneration

. Economy (how influenced by caste and other Hindu traditions; family interrelationships; post-independence programs; as well as climate, location, resources)
- division of labor
- distribution of wealth, of real property
- variety of industry and/or business, in addition to agriculture
- credit arrangements: government sponsored v. private moneylender

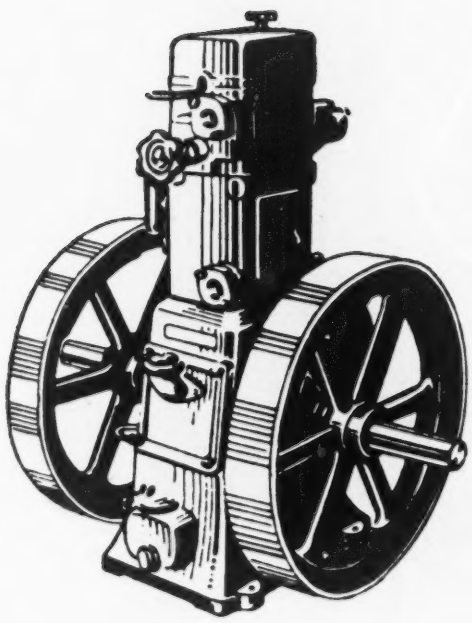
Adapted from a poster book prepared at Literacy Village, Lucknow.

See text, page 22.



Precious water in drought-prone areas!
But, deep down—Underground

Let Lister-Lakshmiratan help you to pump it up!



In most drought-prone areas there is water below the surface—water that is going waste! The problem is to bring it to the surface where it is badly needed.

Lakshmiratan Pumping Sets, powered by the world-famous Lister-Lakshmiratan Oil Engines, help you to solve this problem.

You can now pump up the water and use it effectively to irrigate parched fields—grow more food—food for Progress and Prosperity!

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OIL ENGINES & PUMPING SETS

Manufactured under licence
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LAKSHMIRATAN ENGINEERING WORKS LTD.
Faridabad — India

(From *Indian Farming*, February 1967. Reprinted by permission of the Indian Council of Agricultural Research, New Delhi, India.)

INDIA'S GOALS: THE IMPOSSIBLE DREAM?
(THE INDIAN ECONOMY IN TRANSITION)

By looking at the goals which the Indian people have set for themselves (the Third Plan) and then examining the evidence, it is hoped that students will acquire a picture of the dynamic side of Indian life. Evidences of achievement and of failures are presented to make this picture as realistic as possible. A number of Indian government documents and Indian government publications have been drawn upon in an effort to look through Indian eyes at the problems dealt with in the Third Plan. Letters to the editor of English language magazines, and articles from periodicals are also used, however, to give some indication of feelings expressed by some who are not necessarily in sympathy with the official government role. An important finale to this section would be a discussion of the title above.

Teachers will find that the following understandings from the syllabus are dealt with in this section:

- INDIA IS TRYING TO SOLVE ITS ECONOMIC AND SOCIAL PROBLEMS BY DEMOCRATIC MEANS. (Page 40, Social Studies 9 Syllabus)

- CRUCIAL TO INDIA'S SURVIVAL IS HER ABILITY TO SOLVE THE ECONOMIC PROBLEMS RAISED IN CHANGING TO AN INDUSTRIAL NATION. (Page 41)

- MOST CRUCIAL OF INDIA'S PROBLEMS IS THE RATIO OF INCREASE IN FOOD PRODUCTION TO POPULATION INCREASE. (Page 41)

Although India is used as a model in the introductory material concerning analysis of economic growth, most of the economic issues can be used with any nation throughout the developing world of Asia or Africa, be it Tanzania or Burma. Students should keep in mind that decisions will reflect traditions and interpersonal relationships of the culture, and not necessarily be "logical" in the American sense.

Use of Statistics

Many statistics are used to illustrate developments (or lack of them) in the Indian economy. One can prove all types of things with statistics. "Statistics don't lie but liars can sure use statistics!" By selectivity of data, Indian economic growth can be shown to have been exceptionally significant or exceptionally poor. A "good" year or "bad" year can be used. A large percentage increase may really indicate a very low base year comparison. India's economic status can be compared to that of a developed nation today. Perhaps, however, it should be compared to that same nation when the latter was in a similar stage of growth, say, 70 years ago. *Above all, statistics reflect human flesh and blood, human happiness and misery.*

INDIAN ECONOMIC POLICY

MIXED ECONOMY — BASIC INFORMATION

All nations in the world have "mixed economies." A *"mixed economy"* exists where both government-owned and individually owned businesses may profit from the production, transportation, sale, or service of products. If government-owned, the term "*public sector*" is used. I individually owned, the term "*private sector*" is used. For example, answer the following questions concerning ownership of industry in the United States:

- Who owns the Tennessee Valley Authority?
- Who owns the General Motors Corporation?
- Who owns Trans World Airlines (TWA)?
- Who owns the Watervliet Arsenal?
- Who owns the nearest shoe repair shop in your town?

The "mix," however, varies from nation to nation. In some nations, it may be 90 percent privately owned and 10 percent government-owned. In a second nation, the "mix" may be 80 percent private and 20 percent government. In a third nation, it may be 15 percent private and 85 percent public. For example, answer the following questions concerning ownership of enterprises throughout the world:

- Who owns the British coal mines?
- Who owns Air France?
- Who owns department stores (G.U.M.) in the U.S.S.R?
- Who owns the Volkswagen company?
- Who owns small plots of farm land in the U.S.S.R?
- What is the "mix" in India?

INDUSTRIAL POLICY RESOLUTION OF 1956

Schedule A - "those (industries) which are the exclusive responsibility of the state" namely: arms and amunition; atomic energy; iron and steel; heavy castings; heavy machinery; heavy electrical industries; coal; oil; iron ore and other important mining like copper; lead and zinc; aircraft; air transport railway transport; shipping; telephone; telegraph and radio equipment; generation and distribution of electricity

Schedule B - "those (industries) which are to be progressively state-owned and in which the state will generally set up new enterprises, but in which private enterprise will also be expected to supplement the effort of the state" namely: other mining industries; ferro alloys and tool steels; the chemical industry; antibiotics and other essential drugs; fertilizers; synthetic rubber; carbonization of coal; chemical pulp; road transport and sea transport

Schedule C - "all remaining industries"
(quotes from Indian government definitions)

Note of Caution: The Indian government does allow some overlap and room for exceptions at present. In appropriate cases, private enterprise might produce an item in Schedule A. An example would be the Tata Enterprises (private ownership) in steel and power.

- Does the United States have such a policy?
- Whose responsibility is it to produce, refine, and deliver, for example, oil or steam turbines in the United States?
- What industries could be listed under Schedule C? Name at least 10 such as farming, shoe production. What type of industry is left to the private sector of the Indian economy?
- Why does India have such a policy?

STATISTICAL INFORMATION - INDIAN ECONOMY

TABLE I - INVESTMENT UNDER THE FIVE-YEAR PLANS (IN MILLION OF DOLLARS)

Five-Year Plans	Public Sector		Private Sector		Total Investment
	$	%	$	%	
First Plan (1951-1956)	$ 3,276	47%	$ 3,780	53%	$ 7,056
Second Plan (1956-1961)	$ 7,665	54%	$ 6,510	46%	$14,175
Third Plan (1961-1966)	$13,230	61%	$ 8,610	39%	$21,840
Fourth Plan (1966-1971) (as originally projected)	$27,000	65%	$14,650	35%	$41,650

(From *India: A World in Transition* by Beatrice Lamb. (c) 1968 by Frederick A Praeger, Inc., Publishers. Reprinted by permission.)

TABLE II - PERCENTAGE OF TOTAL NATIONAL INCOME FROM PUBLIC OR PRIVATE SECTORS

Year	Public Sector	Private Sector
1948	7.4%	92.6%
1960	10.7%	89.3%
1965	13.3%	86.7%

(From *Indian Economy, 5th ed.* by Ruddar Datt and K.P.M. Sundharam. (c) by Niraj Prakashan Publishers. Reprinted by permission.)

Note to Teacher: Agriculture, from which 75 percent of the Indian population derives income, is private sector. It accounts for the high private sector percentages, even in 1965.

TABLE III - PRODUCTION OF FINISHED STEEL PRODUCE-WISE - 1964

	Production (000 tons)	Percentage of Total
(Private Sector)		
Tata Iron Co.	1,068	24.6%
Indian Iron Co.	649	15.0%
Miscellaneous	913	21.0%
Total Private Sector	2,630	60.6%
(Public Sector)		
Mysore steel complex	40	0.9%
Bhilar steel complex	661	15.6%
Rourkela steel complex	562	12.6%
Durgapur steel complex	448	10.3%
Total Public Sector	1,711	39.4%
Total	4,341	100.0%

(From *Indian Economy, 5th ed.* by Ruddar Datt and K.P.M. Sundharam.)

- What conclusions can one draw from table I?
- Is the private sector in the Fourth Plan stronger or weaker when compared to the First Plan?
- How can statistics be used to prove that the private sector is both "stronger" and "weaker"? Of what, then, should one be wary when using statistics?
- What obvious conclusion can one draw from table II?
- How does table III illustrate a mixed economy within an industry?
- Based on the Industrial Policy Resolution of 1956 and information given in table I, would the public sector's share of finished steel production be larger or smaller in 1970 than in 1964? Explain your reasoning.

INDIA'S 5-YEAR PLANS

A 5-YEAR PLAN DOES MORE THAN ESTABLISH GOALS

A 5-year plan established production goals for various industries such as cement, steel, rice, or shoes. However, in establishing the goals, a 5-year plan does something very significant. *It allocates money or material resources which are usually scarce or, at best, limited.*

Example 1 - Assume that a nation has $10,000,000 and wishes to build a soccer stadium, a cement plant, an airport, a college, a toothpick factory, and sugar processing plant. Each (for simplicity) will cost $10,000,000. The nation cannot build more than one. Which will be built? A priority must be established.

Example 2 - Assume that a nation has the capacity to produce 10,000 tons of finished steel. The public coal mining industry, the private textile industry, the private shoe industry, and the public railroad industry each needs the entire 10,000 tons of finished steel for expansion. Again, each of the four cannot get the entire 10,000 tons of finished steel. How much will each get? If the government makes the decision, it determines which industry or industries can or cannot expand. It may allocate the entire 10,000 tons to one industry alone, or may evenly divide the available steel to each of the four industries. Or it may divide the available steel unequally to each of the four industries. The decision can aid or hamper the growth of consumer industry or heavy industry such as iron, coal, electric power.

Example 3 - Assume that a nation has a definite quantity of building materials allocated to the steel industry. Both the private steel industry and the public steel industry wish to expand. Each desires the definite quantity of building materials. Who will get it? If the government makes the decision, it determines which sector of the economy will expand. The decision will aid or hamper the growth of the public or private sector of the economy.

MAKING A 5-YEAR PLAN IN INDIA

Step Number

1 Preliminary studies are made by state and national governments with the advice of expert economists, sociologists, and scientists concerning agriculture, education, health, population, industry, and other sectors of life.

2 The National Planning Commission of the national government writes a draft copy of a 5-year plan based on the preliminary studies.

3 The draft copy is discussed and debated by people, as well as all interest groups, throughout the nation. These groups would include the states, farm lobbies, caste groups, the many political parties, newspapers, and the like. Each of the many groups submits its altered version of the original draft.

4 The National Planning Commission studies all suggestions, and, in some cases, alters the original draft copy.

5 High-level discussions occur between the National Planning Commission and each of the 17 states. Changes in the draft copy are made.

6 High-level discussions occur between the National Planning Commission and elected national cabinet ministers (such as the Minister of Railways, Minister of Irrigation and Power, etc.). More changes in the draft copy are made.

7 A second draft copy of the 5-year plan is written by the National Planning Commission.

8 The National Planning Commission meets with the National Development Council which is composed of selected elected national and state political leaders. Adjustments occur.

9 A third draft copy is printed.

10 This copy is submitted to Parliament where further debate, discussion, and change occur. Finally, a vote is taken. The 5-year plan is a reality.

. What adjectives would you use to describe this process?
. What does this process illustrate about democracy in India?
. How do you think the Indian process of making a 5-year plan would compare with that of a totalitarian nation?
. Who makes such development decisions in the United States?
. Are any of these different processes "better" than others? What criteria would you use to answer this question?
. It has been said that The People's Republic of China, using more totalitarian methods, has had more success with economic growth than has India. Assuming that this statement has validity, is democracy a hindrance, an obstacle to economic growth? Is a slower growth rate a price a nation must pay to keep democracy? Is economic growth possible within the democratic system?

HOW WELL DID INDIA DO?

(CASE STUDY OF A 5-YEAR PLAN)

In the following exercise, some randomly selected exact goals have been taken from India's Third Five-Year Plan (1960-61 to 1965-66). Establishing goals, while difficult, is far easier than achieving the goals. How did India do during its Third Five-Year Plan? Compare the goal and the achievement, using the statistical evidence below. Students should update charts with current statistics, if available.

SOME KEY TARGETS (Those developed in the following pages are marked *)

THE THIRD FIVE YEAR PLAN: HIGHLIGHTS AND KEY TARGETS
1960-61 - 1965-66

THE BASIC AIMS

-A growth rate of over 5% a year or 30% over the Third Plan period; the foundation laid for a "self-generating" economy

-Self-sufficiency in food grains production

-Expansion of domestic industrial capacity to make India in 10 years or so largely independent of foreign aid for its industrial development

-Maximum use of manpower, and substantial expansion of employment

-Progressively greater equality of income and opportunity for all groups

THE TOP PRIORITIES

-Development of agricultural production and the rural economy

-Development of basic industries like steel, fuel, power and machine-building capacity, with highest priority given to industries which are export-earning and import-saving

-Improvement of education, health and social services

WHAT THE PLAN WILL COST

-Rs. 10,400 crores or ($21.8 billion) will be invested in economic and social development over the Third Five Year Plan period, Rs. 6300 crores by the Government, Rs. 4100 crores by private enterprise. The total compares with Rs. 10,110 crores invested during the 10 years 1950-51 to 1960-61

KEY TARGETS

Rising Living Standards

*-A 17% rise in income per person, from $69 (1961) to $81 (1966)

-Free compulsory education for all children 6-11 years, and a school within reach of every village

-Safe drinking water for nearly all villages

*-Electricity for all cities and towns with over 5,000 population and for 5% of all villages

-Roads linking every village to the nearest main road or railway station

*-Nation-wide rural medical facilities, eradication of malaria and extension of family planning facilities

-14 million more jobs and employment opportunities

A More Productive Agriculture and Rural Economy

-Agricultural production to be stepped up by 30%

-20 million more acres irrigated, bringing up the total to 90 million acres, or more than half of India's irrigable area

-All of rural India reached by the community development farm extension programme

-Key districts in every State put under an intensive food production drive

-Productive works programmes using rural manpower

A Foundation for Self-Sustaining Industrial Growth

-A 70% increase in industrial production

*-Steel production to go up to 6.9 million tons and capacity to be increased to 10.2 million tons

-Priority development of machine-building and engineering industries

-Rapid expansion of basic chemical and drug industries, and a seven-fold increase in fertilizer production

-Power production more than doubled, to 45 billion kWh

-An increase of 59% in freight carrying capacity of railroads

KEY TARGETS

For Industrial Development

*-A 70% increase in overall industrial production

-Vigorous development of basic industries, with a 163% rise in steel (ingot) production

(From *Towards A Self-Reliant Economy - India's Third Plan 1961-66.* Reprinted by permission of the Ministry of Information and Broadcasting, Government of India.)

-High priority on machine-building and engineering industries by both government and private enterprise

-A four-fold increase in production of machine tools

-Major expansion of basic chemical and drug industries by both government and private enterprise, so that India will be self-sufficient in essential drugs by 1966

*-A six-fold increase in production of fertilizers (nitrogenous and phosphatic) from both government and private plants

-Intensified production of basic industrial materials - iron ore up 180%, aluminum up 332%, cement up 53%

*-A sustained rise in output of consumer goods: production of bicycles up 90%, of sewing machines up 136%, of sugar up 17%

-A 76% increase in production of coal, to 97 million tons

-Production of zinc and electrolytic copper started for the first time

-Intensified search for oil reserves and a 74% increase in output of petroleum products

-Rapid expansion and stimulation of small industries through industry extension services, technical assistance, cooperatives, credit for marketing facilities

-750,000 new jobs in small-scale and village industries

KEY TARGETS

For Power, Transport and Communications

More Power for Industries and Homes

*-Power production more than doubled, to 45,000 million kWh; and installed power capacity doubled, to about 12.7 million kW

-Rural electrification for 43,000 villages, or nearly double the number today

-Establishment of India's first nuclear power plant with capacity of 150,000 kW

More Transport Facilities

-Modernization and improvement of railways to carry 59% more freight and 15% more passenger traffic

*-25,000 additional miles of surfaced roads

-Approach roads linking every village with nearest main road or railway station

-Increase of 22% or about 200,000 GRT in Indian shipping tonnage

-Further expansion of port facilities to handle 49 million tons of cargo traffic

-Improvement of inland water transport and navigational aids

Better Communications

-Modernization of airline services, both internal and external

-17,000 additional post offices

-200,000 new telephones

-Medium-wave broadcasting services covering every area

KEY TARGETS

For Agriculture and Rural Development

-A 30% rise in agricultural production

*-A 32% rise in foodgrain production alone, to 100 million tons a year by 1966

-All of village India-over 360 million people-covered by a farm extension community development programme

-A key district in every State put under an intensive food production programme

-Every village assured of safe drinking water, schooling facilities and an approach road

-Nation-wide rural medical facilities providing at least one health centre for every 60-70,000 villagers

*-20 million more acres under irrigation, to a total of 90 million acres, more than half of all India's irrigable lands

-At least a four-fold increase in use of fertilizers

*-About two-thirds of all villagers organized into farm credit cooperatives, and about $1400 million made available for farm loans

-Veterinary facilities in every rural development block, and eradication of rinderpest, the leading cattle-killing disease

-Planting of industrially important fast-growing timber on 300,000 acres of forest lands, teak on 210,000 acres; another half million acres planted to firewood and other species

-Soil conservation measures to cover 11 million acres

-A rural works programme using up to 2 1/2 million rural workers by 1966, to improve irrigation and soil conservation

-About 5 million acres of land distributed to 700,000 landless rural families

SPECIFIC GOALS AND EVIDENCE OF ACHIEVEMENT

Figures given are those for actual achievement for the 5 years that the Third Plan was in operation; they have been drawn for the most part from Indian sources, for example, the *Indian Annual*, published by the Government of India; in some cases AID reports are used, but these also rely heavily upon statistics reported by the countries themselves. Teachers may wish to have students check these statistics against other sources where available (for example, UN reports). Add today's figures where available.

In order to make some appraisals of India's continued attempts to solve economic problems, comparable figures for 1969 have been inserted where available. It should be remembered that these represent achievements since the end of the Third Plan and therefore cannot be used in making judgments concerning the relative success of economic planning in meeting the problems India faced in the first half of the 1960's.

GOAL

—A 32% rise in foodgrain production alone to 100 million tons a year by 1966

PAST

Production of foodgrains (rice, wheat, etc.) had gone up during the previous 10 years by more than 45 percent from 54.9 million tons in 1950-51 to 79.7 million tons in 1960-61. But this had been partially offset by a rise in population of more than 78 million people during the same period.

ACHIEVEMENT

Year	Total Production	Percent Increase
1961-62*	83 million tons	+ 4%
1962-63	79 " "	- 5%
1963-64	80 " "	+ 1%
1964-65	89 " "	+11%
1965-66	72.3 " "	-19%
(Target)	100 " "	

*The Indian crop year is usually computed from the date in June when the harvest of the winter crop is finished, through the winter harvest of the following June.

NOTE TO TEACHER

In short, the Third Plan had failed on the agricultural front. The first and, especially, the fourth year had been encouraging. The second and third years were stagnant. The last year was catastrophic—the monsoons failed. During this 5-year period, population increased by approximately 60 million people. Large-scale

importation of food was necessary to avoid famine. By 1970, however, rains were better and new High Yield seeds have been introduced. Production has reached the 100 million ton level.

Use illustration below -

- Who issued the poster? (To teachers: Ext. Ed. Dept. and College of Agriculture are both inscribed at the bottom.)
- To whom is the poster addressed? Why would you identify this group as the receivers?
- Would any farmer be likely to know what Rs. 70 and Rs. 130 mean, even if he could not read the words on the poster?
- What features of the poster carry the message without reading the words?
- What do you think is the message which the non-English-reading farmer would get from this poster?

GOAL

—20 million more acres under irrigation, to a total of 90 million acres, more than half of all India's irrigable lands

PAST

At the start of the First Five-Year Plan, India had 54.9 million acres under irrigation. By 1961, this had been raised to approximately 70 million acres, an increase of 27 percent. This included major irrigation works such as the huge Bhakra high dam project which consists of 650 miles of canals. Upon completion, this project can irrigate almost 7 million acreas. In addition, minor and less expensive irrigation works such as small wells and reservoirs were undertaken.

ACHIEVEMENT

Year	Total Gross Area Under Irrigation
1960 - 61	70,000,000
1965 - 66	80,000,000 (est.)
(Target)	90,000,000

NOTE TO TEACHER

Again the target was not reached, but there was reasonable progress. The major projects offer almost complete protection against famine as well as more profit for the farmer. For a variety of reasons, however, utilization of the potential irrigation is not 100 percent. It has risen to about 80 percent. In recent years, both gross acreage and utilization have increased at a more rapid rate. Approximately 25 percent of the presently *useable* land has irrigation available.

The illustration on page 12 is an advertisement from an Indian periodical published by the Indian Council of Agricultural Research.

- For whom is this advertisement intended? What clues do you find to support your answer?
- Why is the message of the advertisement valuable for Indians interested in bringing about greater economic development?
- Does this illustration convey the message if one is unable to read the text? Why is this of less concern than the poster on page 21?
- What does the advertisement tell us about the private sector's contributions to development?
- Does the advertisement on page 61 convey any other message concerning contributions of public vs. the private sector?

See also: pages 64-76, which include resource materials and strategies for developing an understanding concerning the significance of water in Indian culture.

BUILDING A NEW INDIA

When India became free in 1947 she presented a picture of abject poverty. The colonial economic structure was marked by subsistence agriculture and low productivity at all levels. This was the result of arrested economic development under foreign rule. The task of transforming this colonial economy into a modern self-generating industrial economy posed a tremendous challenge to the leaders of the country. It meant building a new India, for there was not a single sphere of the life of the people—be it food, clothing, shelter, education, employment, health or recreation—where the minimum requirements were met. And so it was inevitable that our Five Year Plans touched on every aspect of life in an effort to raise the over-all level of living of the masses. The progress achieved through planning has not been uniformly striking. But there is no sector of the economy which has not progressed at all. We do not intend to cover the whole gamut of progress here but would highlight a few significant areas of progress.

1. World's Biggest Multi-Purpose River Valley Projects

Irrigation and power have been among the spectacular fields of development in India since the beginning of the First Plan. Today India can claim to have some of the world's biggest river valley projects—Bhakra, D.V.C., Hirakud, Chambal, Nagarjunasagar, Rajasthan Canal Project and so on. In the very first decade of planning, India built more than twice as much irrigation and hydro-electric capacity as she acquired in the course of fifty years before independence.

We shall briefly describe some of the big projects.

Bhakra-Nangal Project: The Bhakra dam ranks among the greatest engineering feats in the world. It is the world's biggest dam and has two of the largest diversion tunnels besides the largest unit of lined canal system. It has also the longest belt-conveyor system and the biggest power house in Asia. The estimated cost of the Bhakra-Nangal project is Rs. 175 crores.

Damodar Valley Corporation: The DVC project was the first river valley project of its kind to be taken up for the combined purpose of irrigation, power production and flood control. The project comprises the following: (i) a dam at Tilaya, Konar, Maithon and Panchet Hill, (ii) a thermal power station at Bokaro, (iii) 800 route miles of double circuit transmission lines, 30 sub-stations and receiving stations, (iv) an irrigation barrage at Durgapur and (v) afforestation and soil conservation in the upper Damodar valley. The estimated cost of the DVC project is Rs. 134 crores.

Hirakud Dam Project: The Hirakud dam, the world's longest dam, is 3 miles long and is flanked by dykes which are in all 13 miles long. The estimated cost is Rs. 100 crores.

Rajasthan Canal Project: This project when completed will irrigate 3-5 million acres of land, generate 23,000 kw. of electricity and permit the colonisation of 2.5 million persons. The length of the main canal lying entirely in Rajasthan will be 470 km. The estimated cost is Rs. 184 crores.

AREA IRRIGATED

	Net area in millions of acres	
	1950-51	1965-66 (Target)
Major and medium irrigation	22.0	42.5
Minor irrigation	29.5	47.5
Total	51.5	90.0

(From *Profiles of Progress*. Published by N. Balakrishnan for and on behalf of the All India Congress Committee, New Delhi. Reprinted by permission of the All India Congress Committee.)

After noting the source of the statement above, how would one evaluate the information given as compared with the statistics on page 22 with regard to the illustration on page 61?

The short story, *The New Temple*, by K. A. Abbas illustrates the role of traditional religion in the building of a dam.

GOAL

—70% increase in industrial production.

PAST

India's First Five-Year Plan was a modest effort that increased industrial production a little over 7 percent yearly. The Second Plan was more ambitious, placed emphasis on heavy and basic industry. It, too, recorded 7 percent industrial growth. Hopes were high as the Third Plan went into operation in 1960-61 aiming for a yearly 14 percent increase.

ACHIEVEMENT

Year	Industrial Production Increase	
1961 - 62	+ 7.0%	
1962 - 63	7.7%	
1963 - 64	8.5%	
1964 - 65	7.0%	
1965 - 66	4.0%	
(Target)	14.0%	Yearly average
. . . . .		
1968 - 69	7.3%	

NOTE TO TEACHER

Underachievement: increases were much lower than the targets. As expected, some sections of industry made their goal. Others failed. Particularly depressing was the performance of the needed fertilizer industry and the new steel industry. Although conditions tantamount to a depression in the United States existed in India during the last year of the Third Five-Year Plan, by 1970, industry was again "on the move." However, a nation with needs such as India cannot afford years of a stagnant economy.

GOAL

> *—A sustained rise in output of consumer goods: production of bicycles up 90%, of sewing machines up 136%, of sugar up 17%*

PAST

Use of manufactured consumer goods was limited in preindependence. India. Indian manufactured consumer goods were even more rare. As with most items, change and progress have occurred. Bicycle production was only 99,000 in 1950-51. At the start of the Third Plan, it had reached 1,071,000 per year. A target increase of 90 percent to over 2,000,000 bicycles was established. Sewing machine production, another symbol of consumer items, was only 33,000 in 1950-51. It reached 303,000 by 1960-61. A 136 percent target increase to 715,000 sewing machines was set. Statistics for sugar production were similar; 1,130,000 tons in 1950-51 to 3,030,000 tons in 1960-61. A 17 percent target increase was set.

ACHIEVEMENT

Year	Bicycle Production	Sewing Machine Production	Sugar Production (Nov.-Oct.)
1960 - 61	1,071,000	303,000	3,030,000 tons
1965 - 66	1,574,000	430,000	3,508,000 tons
(Target)	2,035,000	715,000	3,545,000 tons
. . . . .			
1968 - 69	1,957,000	429,000	3,560,000 tons

NOTE TO TEACHER

Bicycle production did not reach the established goal but a 47 percent increase from a *fairly high base* is not insignificant. A real "bicycle revolution" is occurring in India now. In 1970, the production figure has passed 2,000,000. Sewing machine production increased 40 percent but missed the target considerably despite a smaller base. Sugar production, however, just missed its goal only to fall back to 2,200,000 tons the following year! There has been great instability of sugar production in India due to a variety of conflicting policies and other factors.

GOAL

> *—Steel production to go up to 6.9 million tons and capacity to be increased to 10.2 million tons*

PAST

Steel is the crucial metal for an industrial nation. To the underdeveloped nation it is also an emotional symbol and goal. India more than doubled its production between 1950-51 and 1960-61. In 1960-61 its production of finished steel was 2,800,000 tons, a relatively low figure if measured against other nations or by India's needs. India planned to almost triple that figure during the Third Five-Year Plan.

ACHIEVEMENT

Year	Production (Finished Steel)	Capacity (Specifics Not Available)
1960 - 61	2,800,000 tons	Much larger
1965 - 66	4,500,000 tons	than production
(Target)	6,900,000 tons	figures
. . . . .		
1968 - 69	5,047,000 tons (provisional)	

NOTE TO TEACHER

Serious failure. While India came close to achieving its steel capacity goal, actual production was much lower than potential. Much of India's public steel industry was operating below capacity --often as low as 40 percent. India has a shortage of capital resources. Priority was given to the steel industry. When the industry operates below capacity, there is waste. The money could have been used elsewhere. The plants are built and will certainly be utilized later. In 1970, there were still serious flaws in utilization of steel plant capacity.

GOAL

> *—A six-fold increase in production of fertilizers (nitrogenous and phosphatic) from both government and private plants.*

PAST

Distribution of fertilizer (nitrogen, phosphorus, potash) had increased from 66,000 metric tons at the start of the First Five-Year Plan to 293,000 metric tons at the end of the Second Five-Year Plan. Yet, production was really very low. Consumption demand was also low since Indian farmers were not making use of the available supplies. Indian farmers used less than 1 percent of the fertilizer per acre used by European farmers!

ACHIEVEMENT

Year	Chemical Fertilizers Produced	Amount of Fertilizer Used
1960 - 61	154,000 tons	293,000 metric tons
1965 - 66	354,000 tons	757,000 metric tons
(Target	1,200,000 tons	1,172,000 metric tons
. . . . .		
1968 - 69	751,000 tons	

NOTE TO TEACHER

Instead of increasing sixfold, use of fertilizer had increased about 2 1/2 times. (Approximately half the amount distributed in both 1960-61 and 1965-66 was imported, using up needed foreign exchange.) However at the very end of the Third Five-Year Plan a major breakthrough occurred. With the introduction of High Yield seeds, farmers began to want fertilizers. By 1970, the government could not meet the demand. Fertilizer is often a black market commodity. The government used to go to the farmer. Now the farmer is at the government's door.

Statistics on the following chart will indicate the attempts to meet this demand:

INDIA AIMS TO REMEDY FERTILIZER SHORTAGE

Six projects will add 776,000 metric tons of nitrogen capacity by 1970...

PRODUCER	LOCATION	CAPACITY AND STARTUP	FOREIGN COLLABORATION
Fertilizer Corp. of India	Durgapur, West Bengal	152,000 (1969-70)	MonteEd, Italy, and Power and Gas, U.K.
Fertilisers and Chemicals Travancore	Cochin, Kerala	152,000 (1969-70)	MonteEd, Italy, and Power Gas, U.K.
Delhi Cloth Mills, Ltd.	Kota Rajasthan	130,000 (1969-70)	Mitsubishi Shoji Kisha, Ltd., Japan
Fertilisers and Chemicals Travancore	Alwaye, Kerala	22,000 (1969-70) (Expansion)	Toyo Engineering
Gujarat State Fertilisers Co., Ltd.	Baroda, Gujarat	120,000 (1969-70) (Expansion)	Toyo Engineering Corp., Japan, and Hitachi, Ltd.
Indian Explosives, Ltd.	Kanpur, Uttar Pradesh	200,000 (1969)	ICI, U.K., and International Finance Corp., U.S., and Toyo Engineering Co., Japan
....while 494,000 metric tons will be added in 1970-71...			
Madras Fertilisers, Ltd.	Manali, Madras	190,000 (1970-71)	American International Oil Co., U.S., and Chemical Construction Corp.
Fertiliser Corp. of India	Namrup Assam	152,000 (1970-71) (Expansion)	MonteEd, Italy
Fertiliser Corp. of India	Barauni, Bihar	152,000 (1970-71) (Expansion)	MonteEd, Italy
....and licenses or letters of intent have gone to nine projects			
Birla Gwalior Pvt., Ltd.	Goa	160,800 (1971-72)	Armour & Co., U.S., and International Finance Corp.
Dharamsi Morarji Chemical Co., Ltd.	Kolaba, Maharashtra	90,000 (1971)	Petro-Chemical Co., Kuwait
Indian Farmers' Fertilisers Cooperative, Ltd.	Kandla, Gujarat	215,000 (1971-72)	Cooperative League, U.S.
Coromandel Fertilisers, Ltd.	Visakhapatnam, Andhra Pradesh	155,000 (1972-73) (Expansion)	IMC, Chevron Chemicals, and Lummus, U.S.
Fertiliser Corp. of India	Trombay, Maharashtra	229,000 (1971-72) or 1972-73 (Expansion)	U.S.A.I.D. Collaboration soon
Pilani Investment Corp.	Mirzapur, Uttar Pradesh	160,000 (1971-72)	Kaiser group, U.S.
Malabar Chemicals and Fertilisers, Ltd.	Mangalore, Mysore	240,000 (1971-72)	International Development and Investment Co. in Nassau. Japan being considered.
Kalinga Tubes, Ltd.	Site not finalized	--	--
--	Visakhapatnam, Andhra Pradesh	140,000 (1970)	Occidental Petroleum, U.S., 52% equity

(Reprinted from *Chemical and Engineering News*, Vol. 46, Nov. 25, 1968, page 28. Copyright 1968 by the American Chemical Society and reprinted by permission of the copyright owner.)

GOAL

—installed power capacity doubled, to about 12.7 million kw

PAST

At the start of the First Five-Year Plan, installed power capacity was 2,300,000 kw. By 1961, power supply had reached 5,700,000 kw. The Third Plan set a high target of 12,700,000 kw.

ACHIEVEMENT

Year	Power Capacity
1960 - 61	5,700,000 kw
1965 - 66	10,200,000 kw
(Target)	12,700,000 kw
. . . . .	
1967 - 68	11,883,000 kw (steam, diesel, hydro)

NOTE TO TEACHER

The increase, while not reaching the target, was significant—79 percent.

****

GOAL

—Rural electrification for 43,000 villages, or nearly double the number today

PAST

At the start of the First Five-Year Plan, only 3,619 of the more than 500,000 villages had available electricity. In fact, the majority of towns with 10,000-20,000 people had no electricity. By 1960-61, 25,705 villages were electrified. The Third Plan goal was set at 43,000 villages.

ACHIEVEMENT

Year	Electrified Villages
1960 61	25,705
1965 66	47,705
(Target)	43,000
. . . . .	
March 1969	74,087

NOTE TO TEACHER

This goal was reached and surpassed. It was one of the relatively few successfully achieved targets. Yet, 47,705 electrified villages represents only 8.43 percent of all villages in India. The need is great. Extension of power lines is a relatively inefficient expenditure of limited money resources since distances to villages are great and only a small amount of power is used in the village.

GOAL

—25,000 additional miles of surfaced roads

PAST

In 1950-51, India had 97,000 miles of surfaced road. By 1960-61, this had increased by 48 percent to 144,000 miles. An increase of 25,000 miles was established for the Third Plan.

ACHIEVEMENT

Year	Surfaced Miles
1960 - 61	144,000
1965 - 66	176,000
(Target)	169,000
. . . . .	
1969	201,282

NOTE TO TEACHER

Success. The Chinese War partly accounted for this increase. With the invasion, emphasis was placed on road construction in northern areas of the country. The same emphasis was a result of the later Indo-Pakistan War as well. Roads are built by both state and national governments. Much of the surfaced mileage is only one lane in width.

*GOAL**

> —*About 20 million more girls and boys in elementary and secondary schools.*
>
> —*460,000 more students in colleges and technical and professional institutions.*

PAST

Tremendous increases have been made in education in India since independence. In 1950-51, about 24,000,000 youths were in school. By 1960-61 almost 45,000,000 students attended. High targets were set in all levels of education in the Third Five-Year Plan.

ACHIEVEMENT

Year	Elementary and Secondary Enrollment	Post-Secondary School Enrollment
1960 - 61	44,700,000	1,052,000
1965 - 66 (Target)	63,900,000	1,515,000
. . . . .		
1968 - 69	75,240,000	

NOTE TO TEACHER

Targets were surpassed. Although the figures might suggest that gains should be tested against population increases in the same period, this is significant progress. The literacy rates for India hover at about 30 percent at present, but a much higher percentage of the youth are literate. Some question the quality of the education; for example, that of the village school. Quality varies from poor to extremely high. But even the poor education is an improvement. Others question what happens to educated people when there are few adequate jobs for them after schooling is completed. It is a serious problem. Nevertheless, India did achieve its specific goals in this area and had moved beyond them by 1970.

- What can be concluded about Indian progress in literacy from the graphs on pages 32 and 33?
- The booklet in which these illustrations appeared was published by the Department of Social Welfare of the Government of India.
  - What questions might a social science research man raise about these graphs?
  - Why would the Government of India wish to present this data to the public? What conclusions might be drawn concerning changing status of women in India? How might similar graphs for the education of men compare with these?
  - Would this data be read by a large segment of the Indian public? What clues do you have to support your answer?

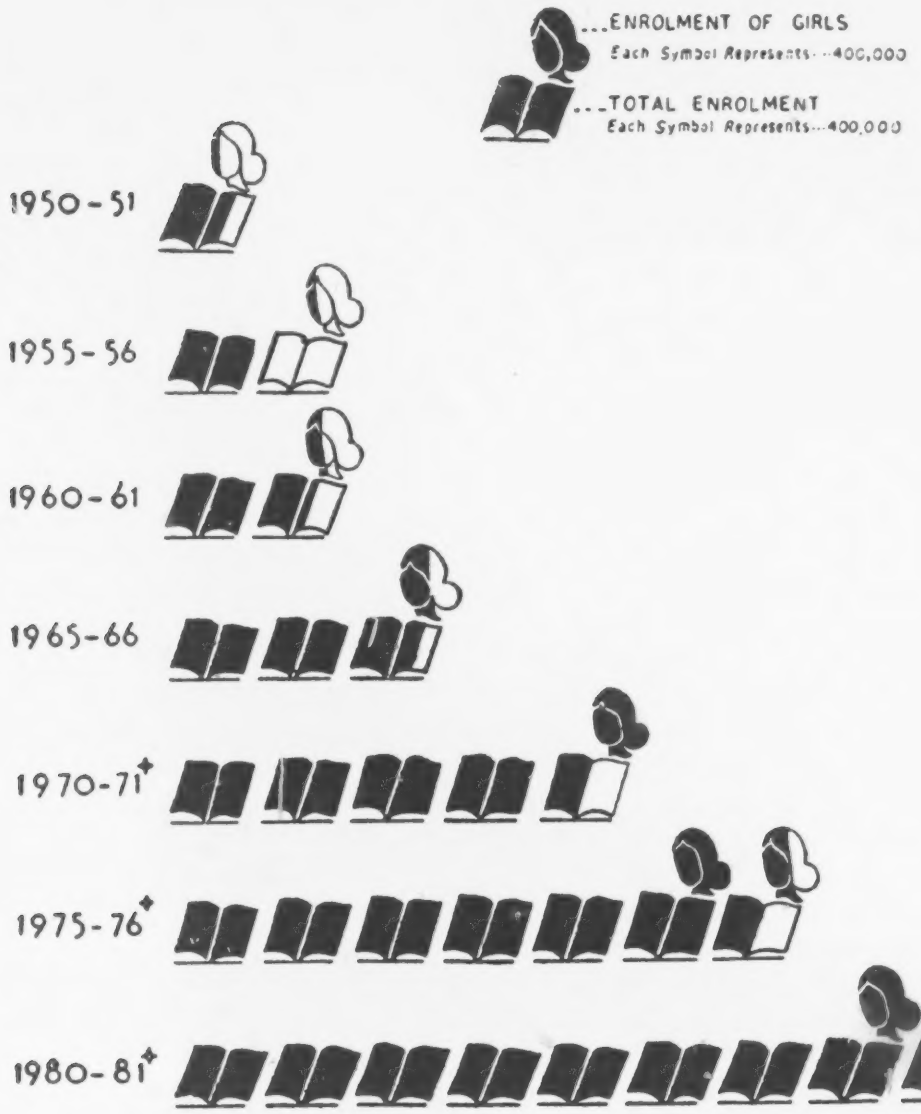
*Not listed on summary chart, but included by Planning Commission in *Key Targets for Education and the Social Services*.

- What message might a person who could not read English learn from these graphs? Would this be an accurate "reading" of the situation, or is further statistical evidence necessary? (Note: the importance of percentage figures should be considered.)

. The statistics on page 31 are also drawn from Indian government sources. Do they "tell the same story" as that in the graphs? What factors might account for any discrepancies?

. The United Nations' figures on elementary and secondary enrollment in India in 1965 include 49,639,000 in elementary and 7,103,000 in secondary schools. What factors could account for the differences from those given from Indian sources?

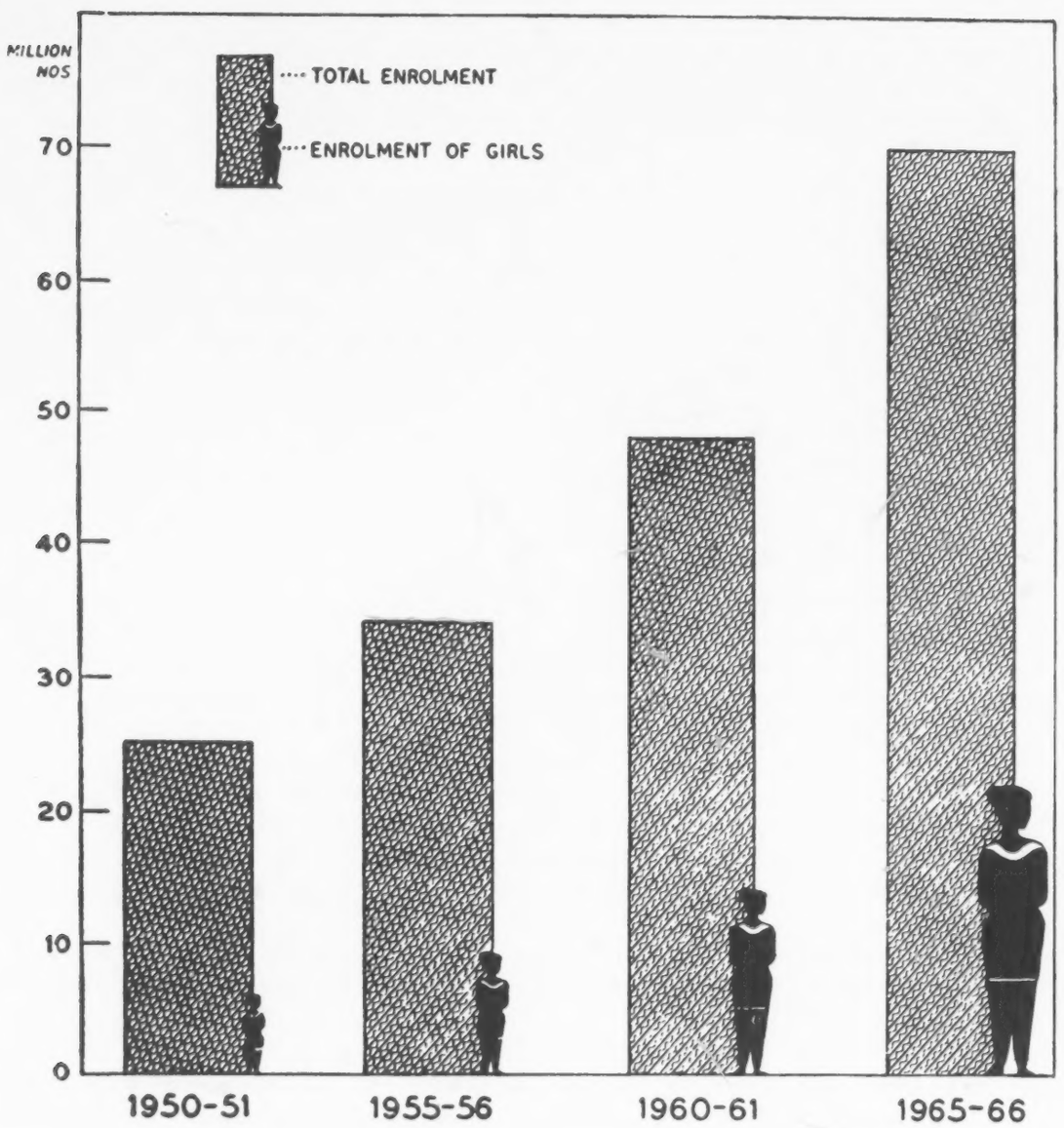
ENROLMENT ABOVE HIGH SCHOOL LEVEL



(From *Social Development of India*, Dept. of Social Welfare, Government of India. August 15, 1966. Reprinted by permission.)

PROGRESS IN EDUCATION

IN GENERAL POPULATION AND AMONG GIRLS



(From *Social Development of India*, Dept. of Social Welfare, Government of India. August 15, 1966. Reprinted by permission.)

GOAL *

> —*Special assistance, particularly in education, housing and employment to backward classes*

PAST

"Backward classes" would include tribal people who numbered about 23,000,000 in 1960-61 and what we call "untouchables" who numbered about 55,000,000 in 1960-61. The latter group are sometimes called "scheduled castes" or "harijans" (children of God). The position of these people in most cases ranked far below that of other Indians. Money had been allocated during the first two 5-year plans to help alleviate the situation. Even more was allocated during the third plan in 1960-1961.

ACHIEVEMENT

An example of one program:

Plan	Post-Matric Scholarships to Scheduled Caste Students
1st	37,077
2d	161,472
3d	315,358

NOTE TO TEACHER

Measurement of progress in this area is very subjective and difficult. That the Indian government has done something is obvious. For example, 17 1/2 percent of merit scholarships are reserved for the so called "backward classes," including tribal peoples and "untouchables," also, 12 1/2 percent to 16 2/3 percent in varying categories of government jobs are reserved. Even seats in Parliament are reserved for "untouchables" and "tribals." Attempts (great or small depending on the source) were made during the Third Five-Year Plan to aid these people. Untouchability remains legal but discrimination due to untouchability is illegal.

- What evidence is given in the charts on page 35 that the Government is attempting to implement the goals concerning the "backward" classes?
- The booklet in which these illustrations appeared was published by the Department of Social Welfare of the Government of India. What questions might a social science research man raise about these graphs?
- Why would the Government of India wish to present this data to the public?
- Would this data be read by a large segment of the Indian public? What clues do you have to support your answer?
- What message would a person not able to read English learn from these graphs?

*See note page 31.

. Does the advertising from the Indian newspaper (printed below) support the message conveyed by the graphs?

INDIAN SCHOOL OF INTERNATIONAL STUDIES

APPLICATIONS are invited for the post of a temporary Steno-typist at the School in the grade of Rs. 130-5-160-8-200 EB-8-256 EB-8-280/- plus prescribed allowances.

Qualifications:

i) Matriculate (Minimum)

ii) Speed in Shorthand 100 w.p.m. and in typing 40 w.p.m. (English)

Experience:

Minimum two years' experience in the line.

Candidates belonging to Scheduled Castes/Tribes should attach a certificate to the effect that they belong to Scheduled Castes/Tribes.

Applications should reach the Registrar, ISIS., Sapru House, Barakhamba Road, New Delhi-1, by 21st January 1967. 8053

(Advertisement in Indian newspaper, 1967.)

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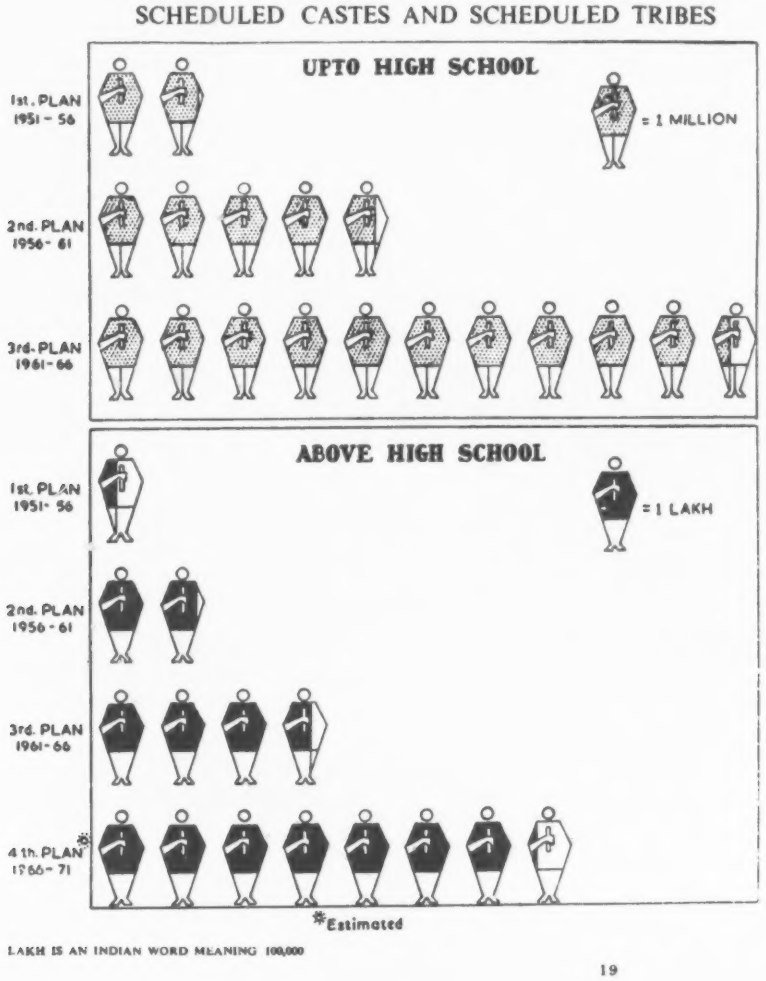
See also: pages 130-148, which include resource materials and strategies for developing an understanding concerning social change.


NUMBER OF SCHOLARSHIPS FOR STUDENTS OF SCHEDULED CASTES AND SCHEDULED TRIBES
UPTO HIGH SCHOOL
1st. PLAN 1951 - 56
2nd. PLAN 1956 - 61
3rd. PLAN 1961 - 66
= 1 MILLION
ABOVE HIGH SCHOOL
1st. PLAN 1951 - 56
2nd. PLAN 1956 - 61
3rd. PLAN 1961 - 66
4th. PLAN* 1966 - 71
= 1 LAKH
*Estimated
LAKH IS AN INDIAN WORD MEANING 100,000
19

(From *Social Development of India*, Dept. of Social Welfare, Government of India. August 15, 1966. Reprinted by permission.)

GOAL

> *—About two thirds of all villagers organized into farm credit cooperatives, and about $1,400 million made available for farm loans.*

PAST

The government encouraged the cooperative method of voluntary pooling of small farms for greater efficiency. Even the Congress Party adopted a resolution favoring it. But the Indian farmers have shown almost no interest in it. The government has since been developing it as a credit source for the farmers. The need is obvious.

Sources of Rural Credit - 1951-52

Credit Agency	Proportion of borrowing from each agency to the total borrowings of cultivators
Moneylenders	69.7%
Traders and commission agents	5.5%
Relatives	14.2%
Cooperatives	3.1%
Government	3.3%
Other Sources	4.2%
Total	100.0%

At the end of the Second Five-Year Plan, 75 percent of the villages and 30 percent of the agricultural population were covered by cooperatives. Loans totaled about $420 million. Loans from cooperatives for fertilizer, better seeds, and pesticides were easier to obtain since the security was the expected value of produce rather than acquired wealth.

ACHIEVEMENT

Year	Coverage of Villages	Coverage of Agricultural Population	Loans
1960 - 61	75%	30%	$ 420,000,000
1965 - 66	90%	45%	890,000,000
(Target)	--	60%	1,400,000,000

NOTE TO TEACHER

The target was not reached. In 1970, there was a severe shortage of credit. But even when cooperatives are established, the "brighter, better educated, more prosperous, resourceful villagers tend to use them to gain control of the credit provided

by the government." Consequently, the gap between relatively prosperous and poor farmers increased. In 1969, the government also nationalized many large banks. One reason was to increase the availability of rural credit for which there is tremendous need.

****

GOAL

—*Eradication of malaria, until recently one of India's primary health hazards*

PAST

When India achieved independence there were about 85,000,000 cases of malaria per year. By 1960-61 this was lowered to about 10,000,000 cases. The target was complete eradication.

ACHIEVEMENT

Year	Cases of Malaria
1960 - 61	about 10,000,000 cases
1965 - 66	87,000
(Target)	0

NOTE TO TEACHER

Obvious success. More will be said about this in the section analyzing why India's population is rising so rapidly.

GOAL

—A 17% rise in income per person, from $69 (1961) to $81 (1966)

PAST

Income per capita has increased slowly since 1950-51 regardless of source of data. All sources show growth from about $60-63 in in 1950-51 to $68-75 in 1960-61 depending on varying base years. Official Indian government statistics will be used below. The Third Five-Year Plan envisioned an increase of 17 percent per capita.

ACHIEVEMENT

Year	Per Capita Income (1960-1961 prices)
1960 - 61	310 rupees
1964 - 65	339 rupees
1965 - 66	315 rupees
(Target)	363 rupees
. . . . .	
1968 - 69	321 rupees

NOTE TO TEACHER

To American eyes, the figures read failure, with a minimal increase at best. The reader should remember that twice in this decade, India's borders were violated, and, in addition, she suffered a 3-year drought. Note that there had been a fair increase by 1964-65. Per capital income of 1966-67 was slightly lower than 1965-66, reflecting the effects of the drought (among other problems). Presently, the per capita income is rising again. Of course, even with the increase, India's per capita income is among the lowest in the world. As mentioned earlier, there are human beings "behind" such statistics.

SUMMARY: HOW DID INDIA DO DURING THE THIRD FIVE-YEAR PLAN (1960-61 TO 1965-66)?
(SOME SELECTED TARGETS AND RESULTS)

ITEM	ACHIEVEMENT IN 1960-61	TARGET FOR 1965-66	ACHIEVEMENT IN 1965-66
Foodgrain production	79,700,000 tons	100,000,000 tons	72,300,000 tons
Irrigated acreage	70,000,000 acres	90,000,000 acres	80,000,000 acres
Fertilizer used	293 metric tons	1,172,000 metric tons	757,000 metric tons
Industrial production	---	14% yearly increase	6.8% yearly increase
Finished steel production	2,800,000 tons	6,900,000 tons	4,500,000 tons
Consumer goods production			
-bicycles	1,071,000	2,035,000	1,574,000
-sewing machines	303,000	715,000	430,000
-sugar	3,030,000 tons	3,545,000 tons	3,508,000 tons
Installed power capacity	5,700,000 kw	12,700,000 kw	10,200,000 kw
Villages electrified	25,705	43,000	47,705
Road mileage	144,000	169,000	176,886
Elementary and secondary school enrollment	44,700,000	63,900,000	57,700,000
Post-secondary school enrollment	1,052,000	1,515,000	1,600,000
Aid to "backward classes"	difficult to measure — see specific page for explanation		
Villages covered by farm credit cooperatives	30%	60%	45%
Cases of malaria	10,000,000	0	87,000
Per capita income	310 rupees	363 rupees (1960-61 prices)	315 rupees (1960-61 prices)

NOTE TO TEACHER

Overall results of the Third Five-Year Plan were disappointing. Why? Multiple causes with emphasis on war with China, war with Pakistan, drought, and economic depression were all important factors. This study will be more meaningful if statistics for pages 20 to 38 are updated regularly and factors affecting progress are noted. The publication, *India: A Reference Annual*, published by the Government of India will give the official government statistics for the updating task. UN figures may offer data to be used for comparison.

Questions

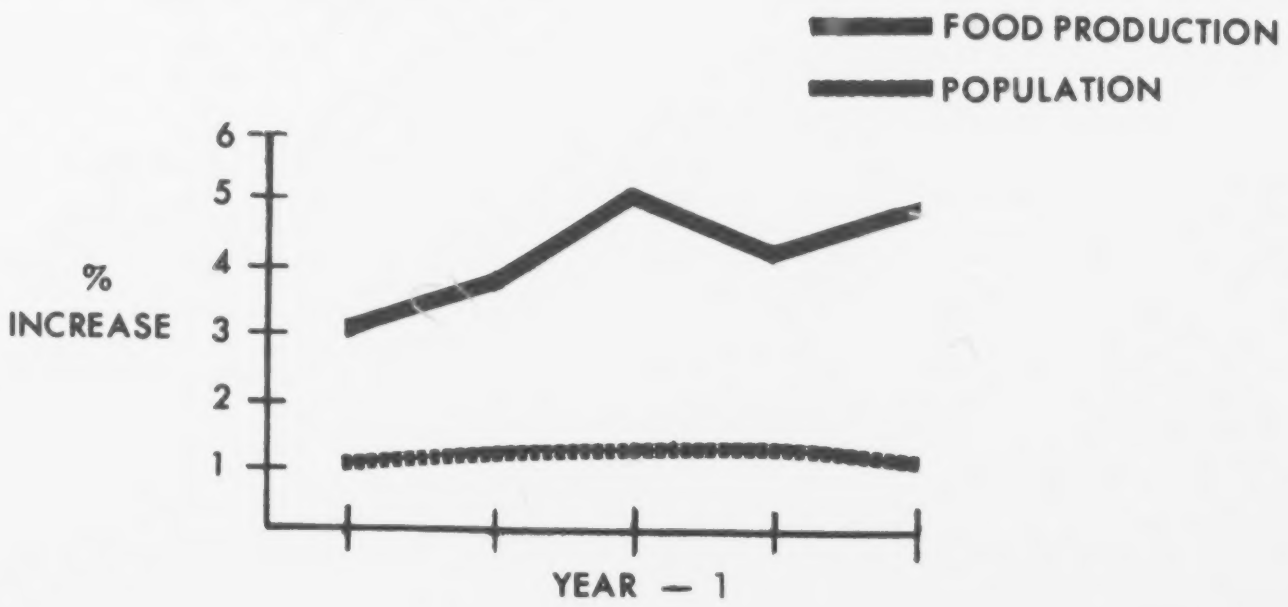
- In what items was India most successful?
- Does success in malaria control create new problems? What are they?
- In what items was India least successful?
- "'Rising expectations' in developing nations such as India frequently leads to frustration." Discuss the statement with regard to India's Third Five-Year Plan targets and achievements.
- India has set quotas in an attempt to improve the lot of the untouchables. Some institutions in the United States, such as colleges and unions, have also set quotas for groups of the population. Should this be done. Discuss.
- The Soviet Union, during most phases of its economic growth, placed emphasis on items such as steel production while placing little emphasis on consumer items. Discuss whether this could be done in a relatively democratic society such as India.
- Show how each of the selected statistical items "reflect human flesh and blood, human happiness and misery."
- An article in an Indian magazine is entitled "The Wasted Years — The Verdict on the Third Plan." Do you agree? Why? Why not?

POPULATION

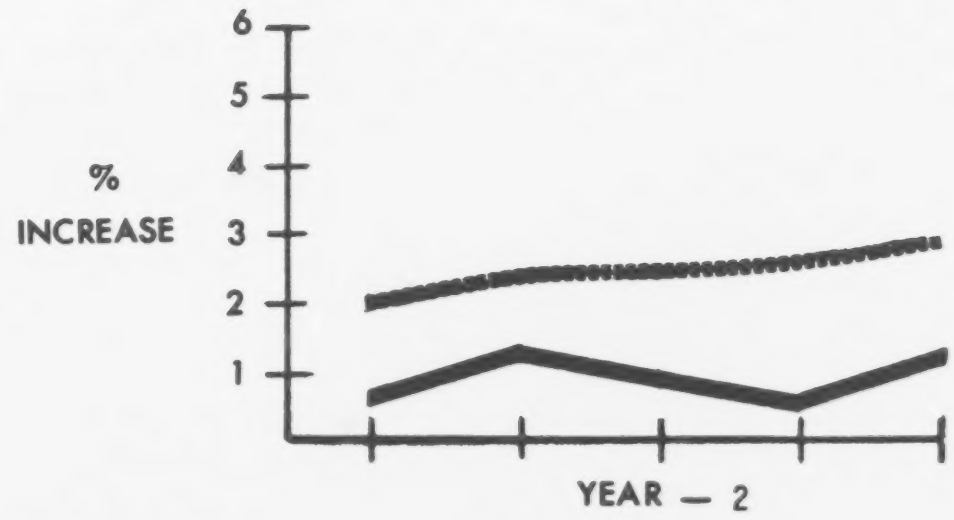
Relationship of Population to Measures of Economic Improvement (General)

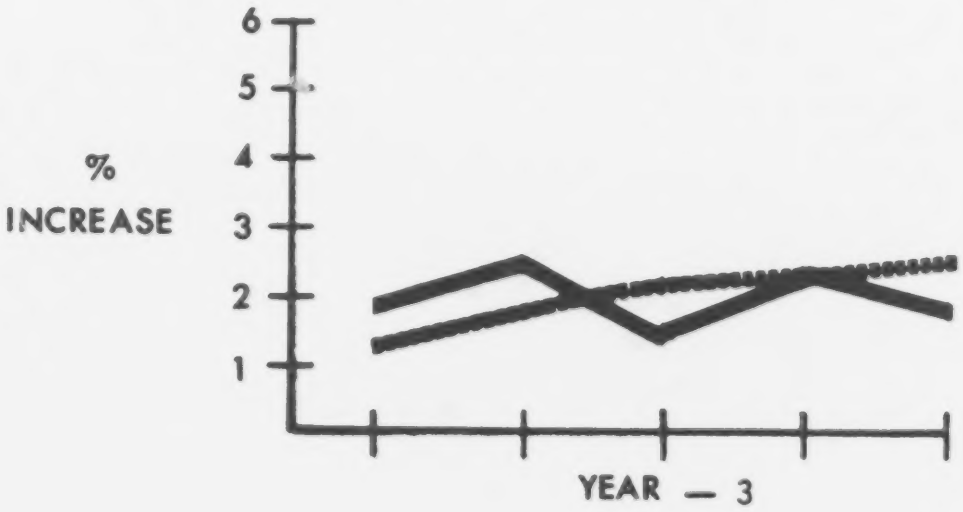
The relationship between food production (or national income or GNP) and population is crucial. In most nations, food production (or national income or GNP) and population are increasing. But often the population increase outpaces the food production (or national income or GNP) increase. Some nations are "running fast to stay as poor as they were!" (Poor is a value judgment and refers to material wealth in this case.)

Illustrated below are three hypothetical cases were food production (or national income or GNP) increases are related to population increases. What is the result in each case?

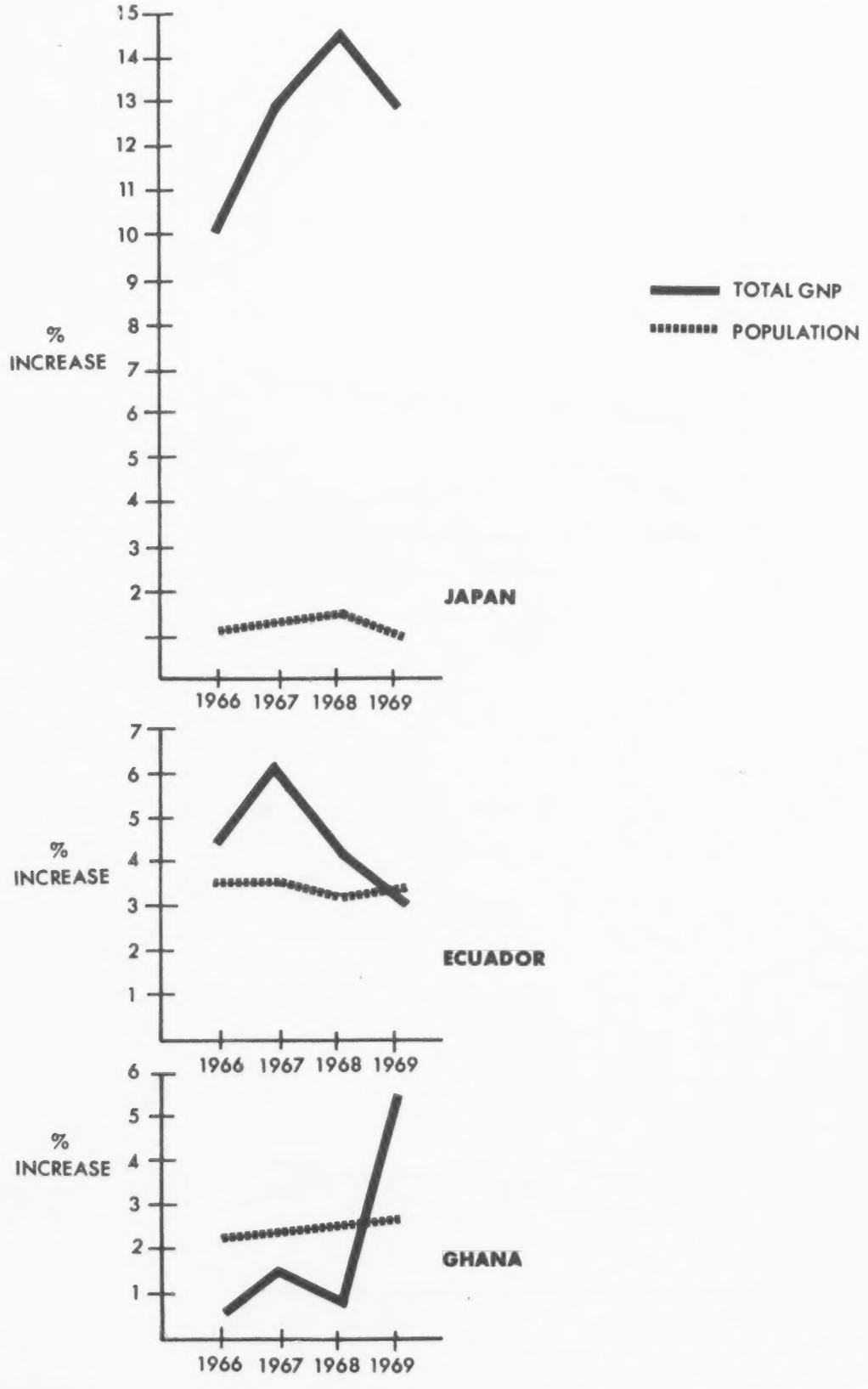


(See key on previous page.)





Illustrated below are some specific real examples:



(From *Growth Rates and Trend Data, 1970.* Agency for International Development, Washington, D.C. Reprinted by permission.)

- Per capita, what has occurred with Japanese GNP from 1966-69? Why?
- Per capita, what has occurred with Ghanan GNP from 1966-68? Why?
- Per capita, what has occurred with Ghanan GNP from 1968-69? Why?
- What observations can be made concerning Ecuadorian per capita GNP?
- What do you think would be an "ideal" relationship between population and GNP statistics? Why?
- Why would some economists think that the use of Japan as representative of developed nations is misleading?

RATE OF POPULATION GROWTH - 1969

(Calendar year unless otherwise noted.)

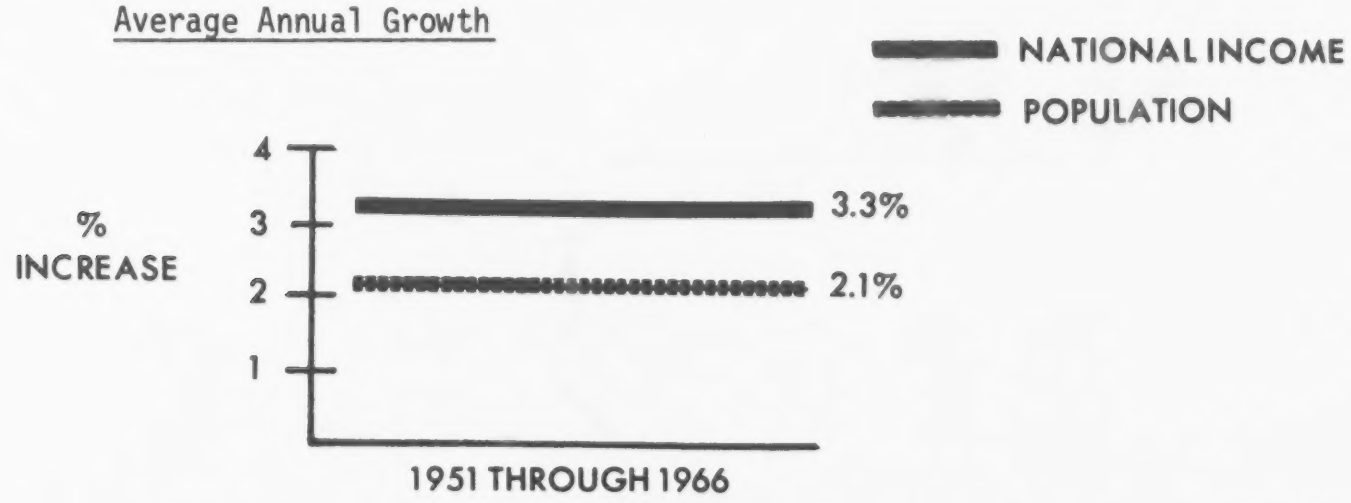
United States	1.1%	Japan	1.0%
France	0.8%	Pakistan	2.7%*
Italy	1.2%	Thailand	3.3%
Norway	0.9%	China (Taiwan)	2.5%
Portugal	2.6%	Tanzania	2.5%**
Austria	0.4%	Zambia	3.1%
Germany, Fed. Rep.	0.6%	Morocco	3.2%
Canada	1.7%	India	2.5%***

*fiscal year beginning July 1
**Tanzanyika only
***fiscal year beginning April 1

(From *Gross National Product: Growth Rates and Trend Data, 1970.* Agency for International Development, Washington, D.C. Reprinted by permission.)

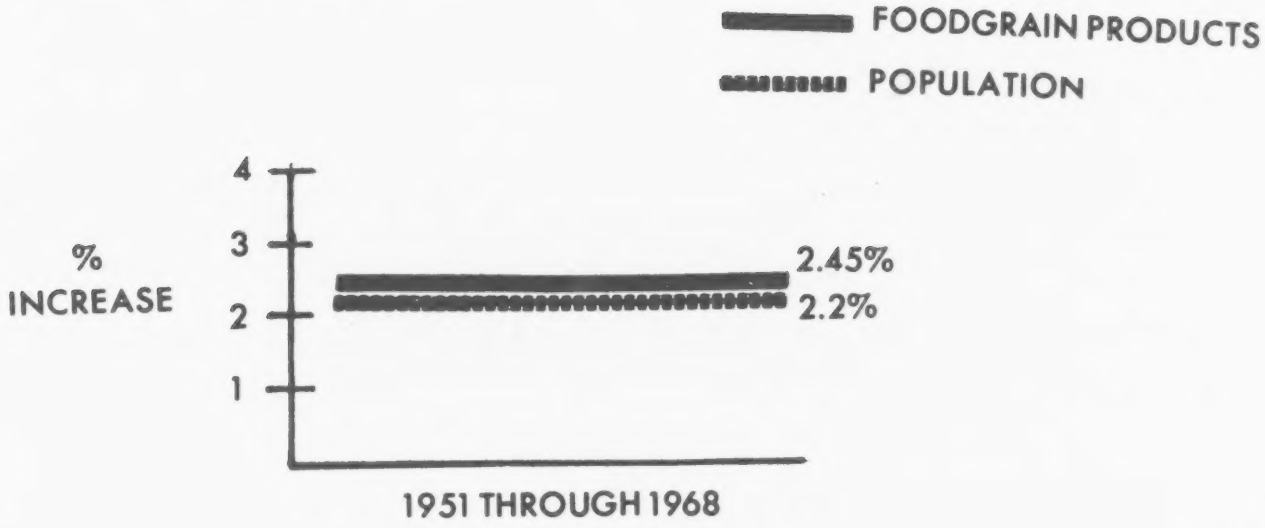
- What generalizations can be derived from the above information?

INDIAN POPULATION GRAPHS AND STATISTICS



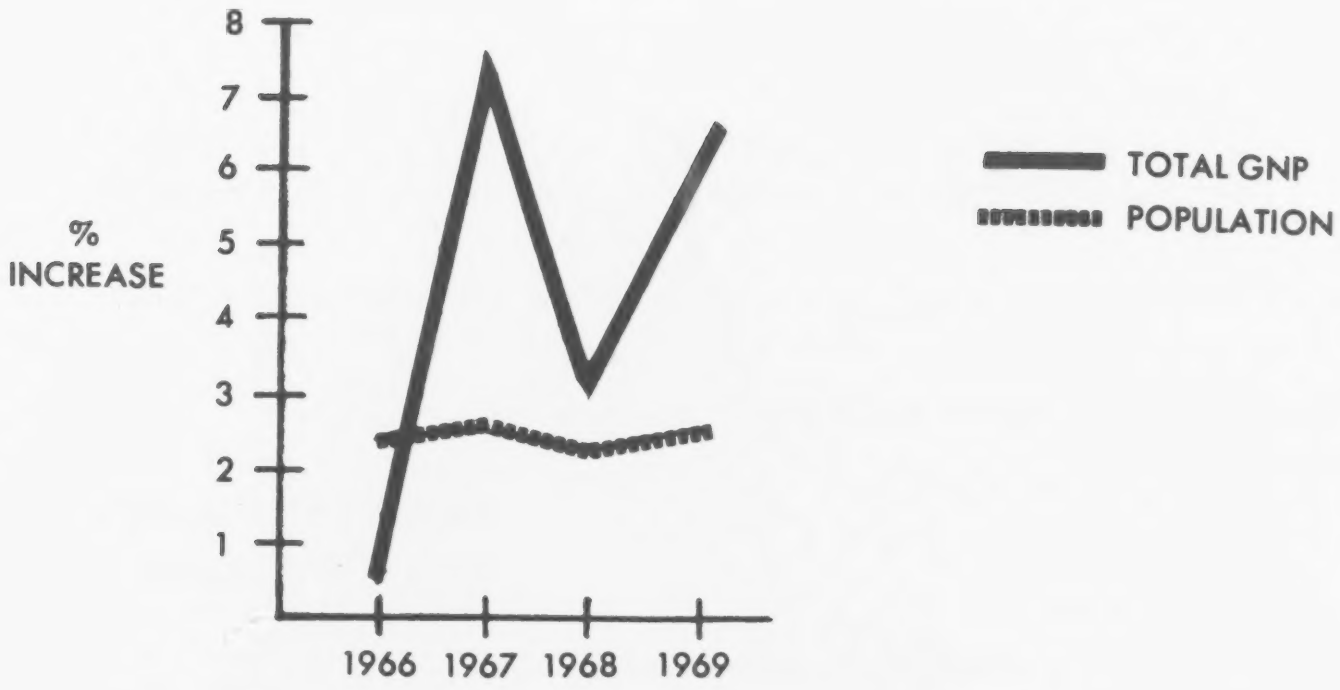
(From *Indian Economy, 5th ed.* by Ruddar Datt & K.P.M. Sundharam. Reprinted by permission from Niraj Prakashan, New Delhi.)

Average Annual Growth



(From *Indian Economy, 5th ed.* by Ruddar Datt & K.P.M. Sundharam.)

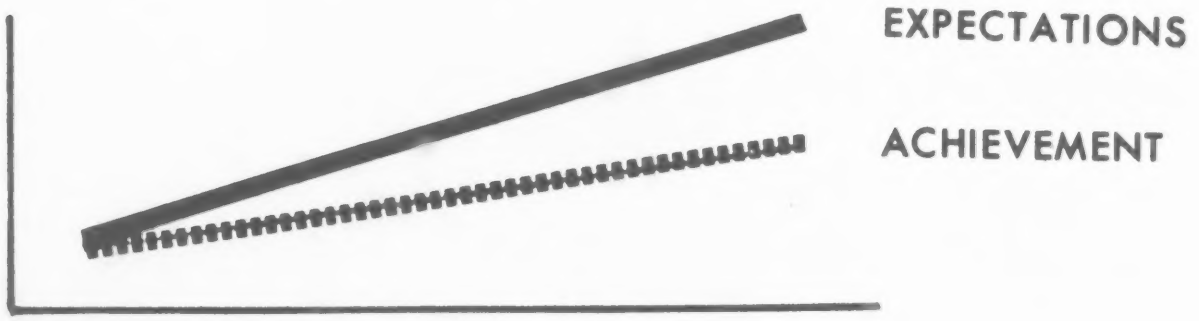
Recent Yearly Growth



Population:	1966:	.0247	Total GNP:	1966:	.5
	1967:	.0249		1967:	7.7
	1968:	.025-		1968:	2.9
	1969:	.025		1969:	6.6

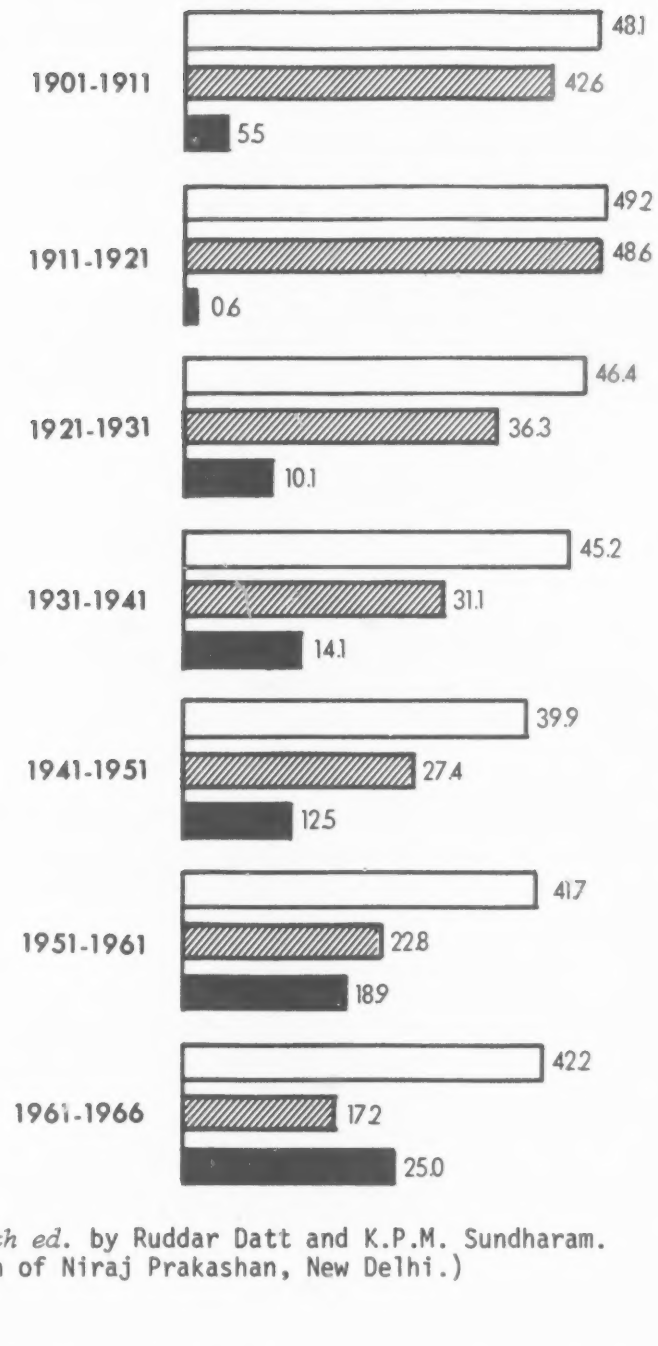
(From *Gross National Product: Growth Rates and Trend Data, 1970.* and *United Nations Demographic Yearbook.* Reprinted by permission.)

After examination of the three graphs relating to India, it is obvious that the nation is just barely keeping ahead of its population growth. Per capita (assuming even distribution of the increase), their population is a little better off—but only a little. Meanwhile, the "rising expectations" or desires of the population have not been curtailed. There is an ever-widening gap between expectations and achievement. Graphically, it could be illustrated.



The results of such a gap vary from frustration, political instability, and tension to resignation.

The economist sees such a relatively stagnant situation in another way. There can be little savings. There is a shortage of capital formation necessary for self-sustaining economic "take off" and growth. India's position is not unique. Many other developing nations have similar problems. "It may be emphasized that there are no primrose paths to economic development. Economic development without national sacrifice is unthinkable."



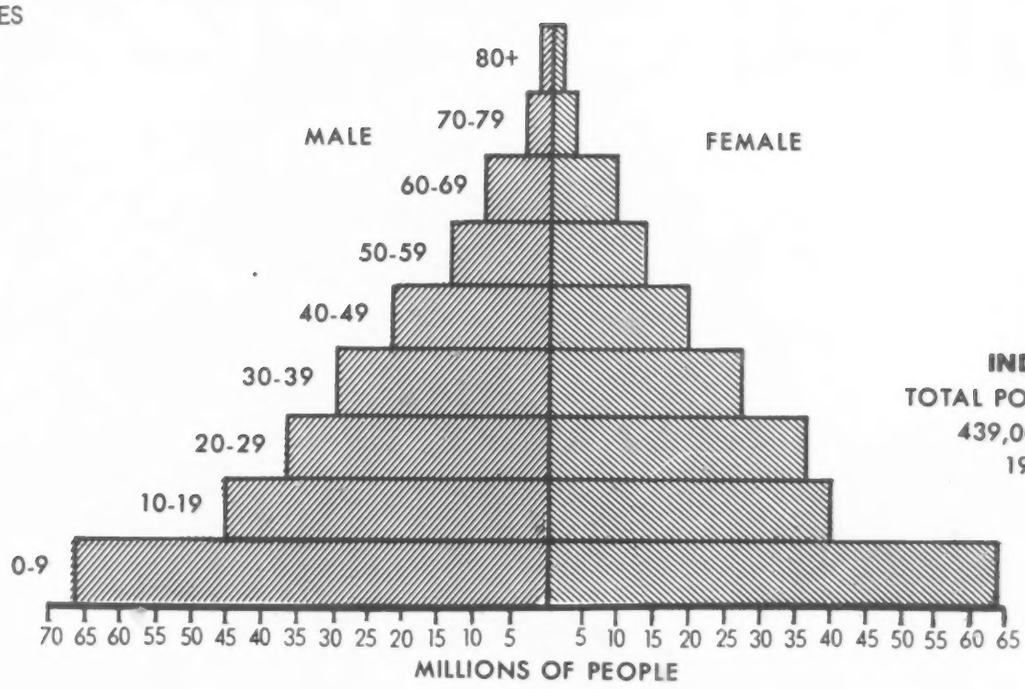
(From *Indian Economy, 5th ed.* by Ruddar Datt and K.P.M. Sundharam. Reprinted by permission of Niraj Prakashan, New Delhi.)

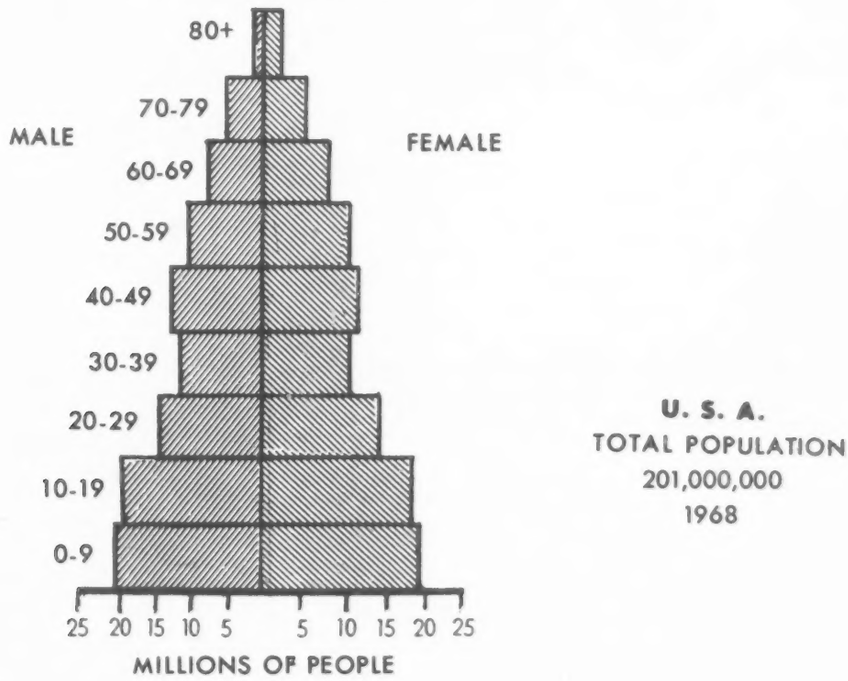
- India's population was relatively stable until 1921. Why has it increased from 251,000,000 in 1921 to about 550,000,000 today? Why has it been increasing even more rapidly since independence in 1947 than the last 25 years of British rule (1921-1946)? (Use the bar graph to arrive at your answers.)
- After the students realize that the startling decrease in the death rate (not an increase in the birth rate) is the major cause for India's population increase, discuss what accounts for the decrease in the death rate.

Historically, the industrial nations of the world attained economic growth before health services, such as hospitals and medical care, were in common practice. Economic growth occurred, then a declining death rate. In India it is the *reverse!* They had a declining death rate before sufficient economic growth had been attained.

The poster on page 48 is displayed all over India. Even for the illiterate, what is the message?

AGE PROFILES



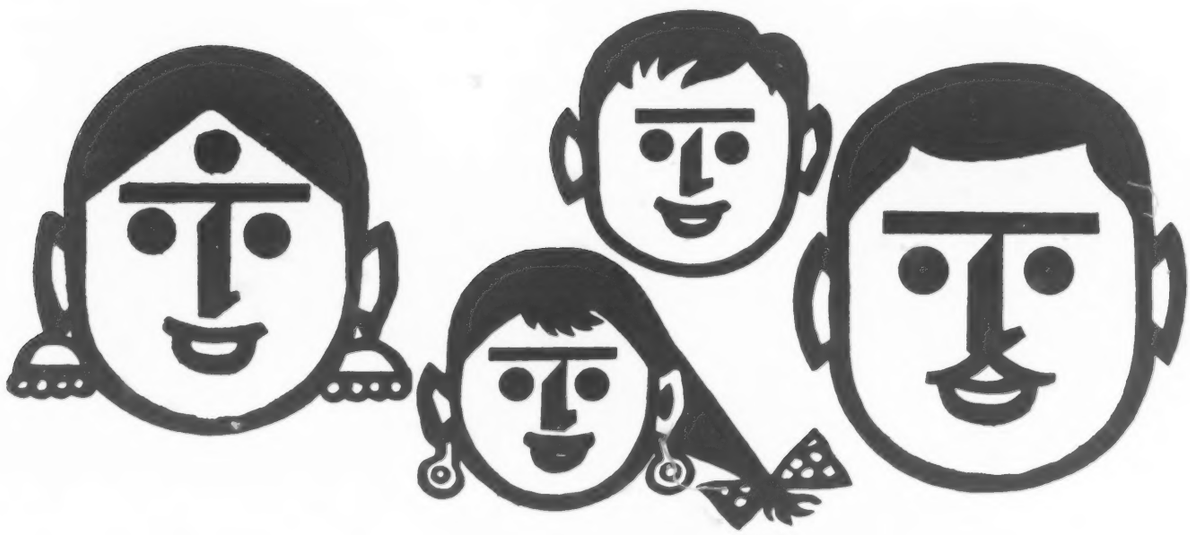


(From data in *United Nations Demographic Yearbook, 1968.* Reprinted by permission from the United Nations Statistical Office.)

- Study the two population pyramids. Using India as an example of a developing nation and the United States as an example of a developed nation, what differences can you deduce?
- From the population pyramids, what predictions can you make concerning future population growth in each nation? Why?
- Why are there fewer Americans aged 30-39 than 40-49? Was there a similar development in India? Why not?

Teachers wishing to deal with this topic in greater depth may find useful, Hertzberg, H.W., *Teaching Population Dynamics*, New York, Teachers College, 1965.

दो या तीन बच्चे ...बस!



परिवार नियोजन
केन्द्र की
पहचान

लाल तिकोन

(Designed and produced by the Directorate of Advertising & Visual Publicity, ...Government of India for the Ministry of Health & Family Planning.)

ECONOMIC PROGRESS: INDIA OF 1969 COMPARED TO INDIA OF AN EARLIER YEAR

India in 1969 was still an extremely poor nation. Certainly her economic progress, Third Plan included, has not been nearly as rapid or significant as each Indian would have desired. However, *there had been economic change and economic progress*, especially if one were to compare India of the present with India of an earlier year such as 1951. Along with this change and progress lie the new attitudes, skills, and scientific knowledge of the Indian people, newly built up since independence, on which future progress will be based.

****

SELECTED INDICATORS OF ECONOMIC DEVELOPMENT

	UNIT	FISCAL 1951	FISCAL 1969
1. National Income (at fiscal 1949 prices)	billion rupees	88.5	168.2
2. Per capita income (at fiscal 1949 prices)	rupees	248	322
3. Food production	million metric tons	54.9	94.0
4. Agricultural production	Index 1949-50 = 100	95.6	158.7
5. Industrial production	Index 1960 = 100	55*	171*
6. Production in selected industries			
a) Coal	million metric tons	32.8	75.3
b) Iron ore	million metric tons	3.0	28.1
c) Steel ingots	million metric tons	1.5	6.5
d) Aluminum	thousand metric tons	4.0	125.3
e) Machine tools	million rupees	3	247
f) Railway wagons	thousand numbers	2.9	16.5
g) Diesel engines (stationary)	thousand numbers	5.5	121.5
h) Nitrogenous fertilizers	thousand metric tons of N	9	541
i) Phosphatic fertilizers	thousand metric tons of P_2O_5	9	210
j) Cement	million metric tons	2.7	12.2
k) Refined petroleum products	million metric tons	0.2	15.4
l) Cotton cloth (mill sector)	million meters	3,401	4,297
m) Sugar	million metric tons	1,134	3,559
7. Electricity (installed capacity)	million KW	2.3	14.3
8. Shipping tonnage	million GRT	0.39	2.13
9. Railways: freight carried	million metric tons	93	204
10. Exports	million U.S. dollars	1,262	1,880@
11. Education:			
a) School-going children as a proportion of children in the respective age-group:			
1. Primary stage: (6-11 years)	per cent	42.6	77.3
2. Middle stage: (11-14 years)	per cent	12.7	32.3
3. Higher Secondary stage (14-17 years)	per cent	5.8	19.3
b) Literacy rate	per cent	17	33
12. Health:			
a) Expectancy of life at birth	years	35	52
b) Number of practising doctors	thousand numbers	56.0	102.5
c) Number of hospital beds	thousand numbers	113	256

*Relates to calendar years
@Relates to fiscal 1970

(From *India News*, August 14, 1970. Reprinted by permission of Information Service of India (Embassy of India), Washington, D.C.)

- What conclusions can one draw from the statistical information on the preceding page?
- Which increase do you believe most significant? Why?
- What would account for the relatively small increase per capita income?
- Compare the national literacy rate percentage and the primary stage school attendance percentage. What conclusions can you draw from the comparison?
- Has there been economic progress in India?

INDIA IN COMPARISON WITH OTHER NATIONS

INDIA VS. DEVELOPED NATION

If one were to measure India's economic growth against that of a developed industrial nation, be it Western (West Germany) or a non-Western (Japan), India would come out poorly. In fact, the statistical difference or gap is widening. Nations such as India are improving but the industrial nations are improving at a faster rate. India's economy, from a relatively low base, grows perhaps 1.5 percent while West Germany's economy, from a relatively high base, grows 5 percent. Widening of the economic gap is the result. It may be illustrated as follows:

GROWTH OF ECONOMIES OF TWO NATIONS

"The poor become richer but the rich become even more rich!"

TOTAL GROSS NATIONAL PRODUCTION IN CONSTANT 1968 PRICES

Nation	1950	1969	1950 "Gap" between India and	1969 "Gap" between India and
India	$ 22.6 bil.	$ 47.2 bil.	--	--
West Germany	44.1 bil.	143.2 bil.	$ 21.5 bil.	$ 96.0 bil.
United Kingdom	63.4 bil.	105.0 bil.	40.8 bil.	57.8 bil.
Canada	27.1 bil.	69.3 bil.	4.5 bil.	22.1 bil.
United States	434.7 bil.	890.0 bil.	412.1 bil.	842.8 bil.
Italy	27.9 bil.	78.9 bil.	--	--
Japan	33.1 bil. (1952)	160.4 bil.	--	--

(From *Gross National Product, 1970.* Agency for International Development, Washington, D.C. Reprinted by permission.)

- Complete the 1950 gap and 1969 gap for both Italy and Japan.

- Although India's total gross national product has increased, explain why she is further behind the developed nations in 1969 than in 1950.
- What is "economic progress"?
- Has there been economic progress in India?

More important than total gross national product, however, is per capita gross national product.

PER CAPITA GROSS NATIONAL PRODUCT IN CONSTANT 1968 PRICES

Nation	1950	1969	1950 "Gap" between India and	1969 "Gap" between India and
India	$ 63	$ 87	--	--
West Germany	822	2,369	- $ 759	- $2,282
United States	2,854	4,380	- 2,791	- 4,293
Italy	598	1,484	- 535	- 1,397
Japan	387 (1952)	1,571	- 324	- 1,484
Greece	319	920	--	--
Sweden	1,892	3,460	--	--

(From *Gross National Product, 1970.* Agency for International Development, Washington, D.C. Reprinted by permission.)

- Complete the 1950 gap and 1969 gap for both Greece and Sweden.
- Per capita, is the Indian citizen better off materially in 1969 than in 1950?
- Why has the gap between India and developed nations increased so drastically?
- Why are the per capita gross national product statistics more useful than the total gross national product statistics?
- Is economic progress different in terms of this chart from the preceding one?
- Has there been economic progress in India according to the above chart?
- Is it "fair" to measure India against developed nations?

There is increasing discussion contrasting "quality GNP" with "quantity GNP." Because a nation has more cars, food, and refrigerators does not necessarily mean that they are happier than a nation with a less amount of such items. Incidence of ulcers and nervous breakdowns, pollution of air, and harsh treatment of the aged may be much less in the developing nations.

INDIA VS. DEVELOPING NATIONS

Perhaps the "fairest" comparison for India would be with other developing nations.

TOTAL GROSS NATIONAL PRODUCT IN CONSTANT 1968 PRICES

Nation	1950	1969	1950 "Gap" between India and	1969 "Gap" between India and
India	$ 22.6 bil.	$ 47.2 bil.	--	--
Pakistan	7.4 bil.	15.9 bil.	+$ 15.2 bil.	+$ 31.1 bil.
Honduras	0.3 bil.	0.6 bil.	+ 22.3 bil.	+ 46.6 bil.
Ecuador	0.6 bil.	1.5 bil.	+ 22.0 bil.	+ 45.7 bil.
Philippines	2.5 bil.	7.7 bil.	+ 20.1 bil.	+ 39.5 bil.
Indonesia	8.9 bil. (1960)	11.2 bil.	+ 13.7 bil.	+ 36.0 bil.
South Korea	2.1 bil. (1953)	6.6 bil.	+ 20.5 bil.	+ 40.6 bil.

(From *Gross National Product, 1970.* Agency for International Development, Washington, D.C. Reprinted by permission.)

. What do the above statistics indicate about the size of India's economy compared to many nations?

PER CAPITA GROSS NATIONAL PRODUCT IN CONSTANT 1968 PRICES

Nation	1950	1969	1950 "Gap" between India and	1969 "Gap" between India and
India	$ 63	$ 87	--	--
Pakistan	91	124	- $ 28	- $ 37
Honduras	182	246	- 119	- 159
Ecuador	198	258	- 135	- 171
Philippines	121	208	- 58	- 121
Indonesia	95 (1960)	97	- 32	- 10
South Korea	106 (1953)	212	- 43	- 125

(From *Gross National Product, 1970.* Agency for International Development, Washington, D.C. Reprinted by permission.)

. What conclusions can one draw from the above statistics?

CONCLUDING COMMENTS

The chart below can be compared with the chart on page 50 to give another view of India's growth.

PERCENT CHANGE IN TOTAL GROSS NATIONAL PRODUCT, (1968 to 1969)

(Calendar year, unless otherwise noted)

United States	2.8%	Japan	13.0%
France	8.3%	Pakistan	5.3%*
Italy	5.5%	Thailand	8.0%
Norway	4.5%	China (Taiwan)	10.0%
Portugal	5.2%	Tanzania	6.2%**
Austria	6.0%	Zambia	10.2%
Germany Fed. Rep.	7.9%	Morocco	-0.4%
		India	6.6%***

*fiscal year beginning July 1
**Tanzanyika only
***fiscal year beginning April 1

- In what ways do the above statistics change generalizations drawn from charts on preceding pages?

Progress must be seen in perspective. While many Americans, Germans or Swedes acquire cars, Indians are now acquiring bicycles. When the average Indian buys a bicycle, that is significant economic improvement compared to India of a decade ago. Like all aspects of India, great contrast exists in the Indian economy. Nuclear energy plants exist next to primitive methods of labor. Meanwhile, India is building the industrial base (infrastructure) necessary for economic "takeoff." Unlike most other developing nations, *India has kept a reasonable degree of democracy.*

LESSON MODULE - COMPLEXITY OF DECISION MAKING

DECISION-MAKING — FOOD SELF-SUFFICIENCY, ECONOMIC JUSTICE, AND POLITICAL STABILITY, (a lesson module for approximately 2-4 class periods)

Objectives

- Given background information of India's agricultural situation in the mid-1960's, the students must make a policy decision concerning distribution of limited available resources.
- At the conclusion of the lesson, the students must differentiate between the outcomes, the consequences of different policy decisions.
- At the conclusion of the lesson, the students must be able to identify "the green revolution."
- At the conclusion of the lesson, the students should understand the complexity of decision making.

TEACHER INSTRUCTIONS

Distribute Background Information Sheets entitled "Miracle Seeds and the Green Revolution," "India," and "Paragraph of Caution." After students read the sheets, lead a discussion concerning the information on the sheets.

(For Students To Read And Discuss In Class)

Background Information Sheet— *Miracle Seeds And The Green Revolution.* 1944—The Rockefeller Foundation funded an experimental project in seed development. A new hardy strain of wheat was developed in Mexico as a result of the experimentation. 1962—The Ford Foundation joined the project as a cofunder. At the International Rice Institute in Los Banos in the Philippines a new rice strain was developed.

Use of the new hybrid seeds had astonishing results. For example, wheat yields in Mexico have grown from 500 pounds per acre in 1950 to 2,300 pounds per acre in 1969. Many nations that formerly imported foodgrains now have surpluses. West Pakistan increased wheat production by 171 percent, rice production by 162 percent. Often, individual farmers using new seeds got yields two, three, four, and, in some cases, ten times greater than those of native varieties. The results were equally encouraging in Tunisia, Paraguay, Bolivia, Afghanistan, Taiwan, Japan, and elsewhere. The new seeds not only produced larger yields but often have shorter growing seasons. Consequently, if water is available, two or three crops may be grown in the space of 12 months where only one crop was previously grown.

The sensational term "Green Revolution" was coined to describe the really noticeable, dramatic increases in production. *The New York Times* even called it "The Good Revolution" in July 1968.

(For Students To Read And Discuss In Class)

Background Information Sheet—*India.* As most know, India is a poor nation in current wealth. Her federal budget (for more than half a billion people) is less than that of New York State (for approximately 20,000,000 people). Her available capital resources are limited. Efficient allocation of the limited resources is a necessity. She must spend that which is available carefully so as to maximize returns.

Historically, modern India has had a difficult time acquiring enough food to feed her people. Famines have occurred. Near famines have occurred. Since independence in 1947, the new nation has avoided starvation, but serious malnutrition exists. India has had to import an average of 5,000,000 tons of food grains per year since independence. India, trying to industrialize, had difficulty paying for such imports.

By 1959, most of the arable land had already been brought under cultivation. If India was to feed her rapidly growing population, she had to use intensive methods which would increase productivity for each acre.

The Indian government and the Ford Foundation cooperated in this effort. In a few selected districts (15 out of 341 in India), Indian farmers demonstrated that productivity could be increased by over 50 percent by careful use of water; by use of chemical fertilizer, insecticides, and better seeds; and by more adequate credit.

Then came the encouraging news of "miracle" seeds. The Indian geneticists adapted some of the seeds to Indian soil and climatic conditions. (They have been more successful, thus far, with wheat than rice.) Sharbati Sonora, a dwarf wheat hybrid, which has high protein quality as well as yield, was developed. Word spread of its initial trial successes. The conservative, often resistant-to-change (so goes the accusation) Indian farmer demanded seeds and lessons in how to grow them. The farmer who would not gamble his few rupees was now coming to the government.

What should the Indian government do? What options, what choices are possible? What should be the government policy? How should India allot her limited material resources?

(For Students To Read And Discuss In Class)

Background Information Sheet—*Paragraph of Caution*. Use of the "miracle seeds" has often been oversimplified. It is really a special "package" that requires the *perfect combination* of seed *and* chemical fertilizers, insecticides, water, and credit facilities. Seeds alone are useless. In India, for example, approximately 20 percent of the farms are irrigated. The other regions might not have adequate water to assure the success of the new seeds. There is also a shortage of chemical fertilizer. The credit facilities, which are a must for success of the package, are also in short supply

TEACHER INSTRUCTIONS

Distribute Options A, B, and C. After reading each, students then discuss the three options facing the government of India, and then make a decision. Which of the three options will be government policy?

(For Students To Read And Discuss In Class)

Option A—Since there is a shortage of available inputs (high-yield variety seeds, fertilizers, insecticides, credit, and water) in the nation, the government can apply "concentrated doses of inputs in selected and promising (geographic) areas" such as Punjab, Haryana, Delhi, Rajasthan, and western Uttar Pradesh. Likewise, the government can allow the limited doses of inputs to the most able farmers.

Justification

These farmers will grow more food than other Indian farmers could grow. Maximum yields will result. India will then be able to feed her own

population. She will hopefully achieve self-sufficiency in foodgrain production by 1974 (end of the fourth Five-Year Plan) by using a needed shortcut production program strategy. This will also save valuable foreign exchange resources now used to import foodgrains. This approach will be a "large-scale demonstration" to farmers in other areas of the advantages of "better cultivation in actual field conditions." Lastly by concentration in areas of assured irrigation and rainfall, the program will lessen the fluctuations in agricultural output. Even in bad monsoon years, total output may not rise but it won't fall. In short, this option offers maximum return from limited capital and insurance "against the vagaries of the monsoons." Famines will be a thing of the past.

(For Students To Read And Discuss In Class)

Option B—Since there is a limited amount of available inputs (high-yield variety seeds, fertilizers, insecticides, credit, and water) in the nation, the government cannot make that which is needed available to each farmer. Nevertheless, the government should aid all geographical sections, all farmers equally.

Justification

Since India has a policy of democratic socialism, this is the only rational approach to take. It would be egalitarian. Admittedly, it would not solve India's foodgrain production problem but it might increase food production somewhat in conjunction with equality of opportunity for all. This option would spread the limited available resources thinly over all areas of the nation. It would disperse scarce resources over all 500,000 villages. It would continue the government policy of balanced growth of all of India. Agreed, it does thin inputs, but it would be just.

(For Students To Read And Discuss In Class)

Option C—Since there is a limited amount of available inputs (high-yield variety seeds, fertilizers, insecticides, credit, and water) in the nation, the government should aid those regions and farmers that are in most dire need. This means the poorest farmers and poorest regions. For example, farmers in Bihar and eastern Uttar Pradesh where near famine conditions existed in recent years should be aided. Also, available credit would go to the poorest farmers who are the greatest risk, not to the wealthiest farmers who are the best risk.

Justification

These regions and people are in most need since they are the poorest. By attempting to aid them with concentrated inputs, their conditions would be improved. This would be just and egalitarian since the gap between them and the more prosperous farmers in the prosperous regions would be decreased. Such an option would probably increase India's food production

but not nearly enough to feed its population. Imports would still be required. This policy might not get maximum economic return from inputs but it would help those in greatest need.

TEACHER INSTRUCTIONS

After the students have made *their* decision, the teacher then tells them what decision the Indian government made—and still adheres to.

OPTION A —— Selective approach based on production economics and maximizing economic return on available inputs. (In 1969--70,000,000 acres of the 372,000,000 arable acres were under the program. The government plans to increase the acreage each year.)

Now distribute Results A, B, and C. Discuss the sheets' information in class.

(For Students To Read And Discuss In Class)

Results of the decision A — Part 1

1. Total foodgrain production increased significantly.

   1964-65 — 88,000,000 tons (record year)
   1965-66 — 72,000,000 tons (drought year)
   1967-68 — 95,600,000 tons
   1968-69 — 98.000,000 tons

   Wheat production was especially noteworthy.

Year	Total Production	Yield per Hectare in Kgs.
1960-61	10,997,000 tons	851
1964-65	12,290,000 tons	913
1965-66	10,424,000 tons	824
1966-67	11,393,000 tons	887
1967-68	16,568,000 tons	1,111

   Notice that the yield per hectare (2.47 acres) rose 21.7 percent compared to the 1964-65 crop year which was the previous high record.

2. Farm prices stabilized after 3 years of steady rise.

3. India has been able to decrease its foodgrain imports, thus saving valuable foreign exchange reserves. For example, 1969 imports

decreased to 3.9 million tons from 5.7 million tons in 1968, itself a decrease compared to 1967. Most of the 1969 imports were to build up a national reserve stock for emergencies.

4. Unprecedented enthusiasm in some regions was apparent to all observers. More aggregate wealth appeared in the countryside. Radios, bicycles, new homes, consumer goods began to appear with increasing frequency according to all observers.

(For Students To Read And Discuss In Class)

Results of the Decision B — Part 2

1. Rising agrarian unrest
2. Bitter resentment
3. Political instability
4. Frequent physical clashes between rural groups

The progressive farmers as well as the farmers in the areas selected by the government for concentration of inputs are reaping high yields and high profits. But what happens to the farmers on the rest of the land? What happens to the poor small farmer who cannot get credit to buy the other inputs? What happens to the landless laborers? What are the noneconomic consequences of the startling advances?

"The rich are getting richer and though the poor are not getting poorer, the gap between the rich and poor is widening—in some places to the breaking point." (Clifton R. Wharton, President of Michigan State University.)

"A foreign economist, Wolf Ladejinsky of the World Bank, recently warned the Indian Government that if the widening gap between the incomes of the rich (admittedly modest by U.S. standard) and poor farmers was not reduced, the poor farmers would start "raising hell instead of crops!" (Shades of Mary Elizabeth Lease in American frontier history!)

In one incident (probably the worst) in a showcase rice growing area in Madras State, 43 members of a landless laborers' family were burned to death as a result of a clash between landless laborers and farm owners.

An Indian correspondent, V. M. Nair, says, "Nevertheless the pleasure over the impressive progress in the villages is marred by the pain which is the inevitable reacation to the bitterness one finds among the small farmers even in areas which have been saturated with development. Not far away from Delhi, the Shikarpur block of Bulandshahr district of Uttar Pradesh, many villagers said to me that they were turning not only green with jealousy for the big landlords and farmers but also red with anger against the step-motherly treatment meted out to them. 'The big farmer gets fertilizer first and we have often to buy it from the black market. He can get any amount of credit in time; we have to wait and wait. Water and electricity are his

for the asking. We never seem to get them on time.' The story was the same in the Baroda, Broach and Surat districts of Gujarat, Krishna or Nalgonda district of Andhra or the Mandhya district of Mysore. The intensity of the feeling varied but never the substance of complaint."

Dr. V. K. R. V. Rao, in 1966, expressed the opinion. "The Selective approach that we are following certainly has its logic in production economics; but it is also going to increase inter-personal and regional inequalities among our farmers. Such a development is bound to lead to tensions and discontent in the 60 million families and threatens social stability in rural India." He has been proved correct. The *New York Times* editorial, "A Green Revolution Turns Red," printed below, clearly points up the paradox.

(For Students To Read And Discuss In Class)

Results of the Decision C — An Editorial

A GREEN REVOLUTION TURNS R[illegible]

A recent report by India's Home Ministry points up a paradox that could spell serious trouble for many developing countries in the new decade: The green revolution, which has dramatically increased farm output through the introduction of new seeds and techniques, is raising rather than lowering the level of rural discontent.

The explanation is that in nations like India, where there has been little effective land reform the benefits of larger yields accrue to a relatively few landowners. These fortunate farmers, who formerly lived at a level of poverty not much different from that of their less-favored neighbors, now are purchasing radios, cars and other symbols of affluence that set them more conspicuously apart. They are also investing in tractors and other devices that lower the demand for farm labor and thus aggravate the problems of the dispossessed.

As a result, the green revolution has been turning red in widespread areas of rural India where landless peasants have turned on the landlords under the leadership of India's several Communist factions. There are indications that something similar may be developing in Pakistan, the Philippines, parts of Latin America and other places where the fruits of rising agricultural productivity have not been widely shared.

The answer is not, of course, to stop the green revolution, which must be accelerated if the nutritional needs of a rapidly expanding world population are to be met. Perversion of the green revolution can be prevented if the governments of developing countries link the introduction of new farming techniques to vigorous land and other social reforms and to industrial development designed to siphon off surplus rural labor.

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TEACHER INSTRUCTIONS

Conclusions

What conclusions can students derive from this analysis of changes in the Indian economy?

Some Possible Conclusions:

- Decision making is not simple. Rather it is extremely complex.
- Solving one problem often leads to new problems (a "good" often creates a "bad!").
- Distribution of income can be as important as growth of total income.
- Economics cannot be divorced from other disciplines which stress social and political aspects of a nation's activity (or vice versa!).

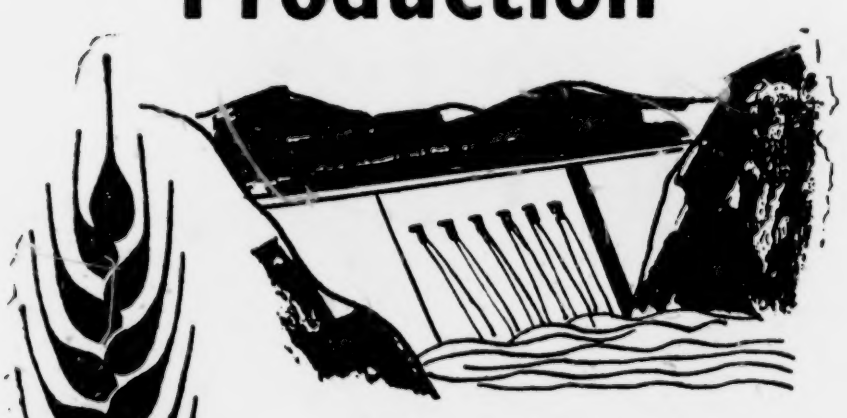
A STATISTIC

Although India's central budget does not include the financing of public works, education, health, and so forth, through the various budgets of the Indian states, New Yorkers may note that the Indian national budget for a half billion people is less than the New York State budget affecting only 20,000,000 people.

See text, page 22.

Development of Irrigation

Assured Irrigation for Increased Food Production



Major & Medium Schemes
Irrigation Potential (total) at the end of :–

		Million hectares
FIRST PLAN	...	2.6
SECOND PLAN	...	4.7
THIRD PLAN	...	7.9
FOURTH PLAN (anticipated)	...	12.6

CENTRAL WATER AND POWER COMMISSION
MINISTRY OF IRRIGATION AND POWER

davp 66/566

(From *Seminar*, April 1961. Reprinted by permission.)

వ్యవసాయప్రారంభబోధిని

ఆంధ్రమహిళాసభప్రచురణ

(Published by Andhra Mahila Sabha, Hyderabad, 1971. Reprinted by permission.) See text, page 144.

CHANDU ....
BUT I DON'T WANT TO GO TO SCHOOL! ~ AND I'M GOING TO FAST UNTO DEATH ---
~ NEVER SAY DIE
UNTIL THE GOVERNMENT AGREES IN PRINCIPAL TO A BAN ON EDUCATION!

For use of cartoon, see text, page 81.

(*Hindustan Times*, February 2, 1967.)

WATER HAS EXERCISED A DECISIVE INFLUENCE ON LIFE IN SOUTH ASIA. (Page 31 of Social Studies 9 Syllabus)

Instructional Objectives

- The student will demonstrate his empathy for an Indian farmer by an oral, written, or graphic demonstration of an Indian's reaction to the coming of the monsoon.
- The student will demonstrate his ability to compare priorities in various cultures by comparing human reactions to wet and stormy weather in the Indian village with that among his peers in his own community.
- The student will indicate his understanding of the monsoon as a major factor in determination of India's water supply by correctly identifying expected periods of flood and drought.
- The student will demonstrate his ability to identify causation in value formation by posing testable hypotheses concerning the relation of the availability of a resource (water) to the ceremonial uses and practices related to that resource in Hindu life.
- The student will demonstrate his ability to define a problem in a developing nation by identifying several reasons why available sources of water are not fully utilized in India today.

Introductory Strategies

Use one or more descriptions of the coming of the monsoon (student reading) to give background information for the procedures described on page 65. Note that one selection given is from a non-Indian's account (page 65), but the poems on page 66, although they date back many years in Indian history, are Indian voices.

Some additional sources of readings useful for the introductory strategies include:

- Khushwant Singh's description from *Mano Majra*, reprinted in Fersh, *India and South Asia*, pp. 13-14, and (abridged) in Fersh, *Story of India*, p. 102; also in Cuban, et al, *India*, pp. 14-15.
- Khushwant Singh's description of the period preceding the monsoon as well as of the outbreak of the rains from *I Shall Not Hear The Nightingale* is reprinted in Salter's *Man and His Environment In Asia*, pp. 10-12.
- Forster's *Passage to India*, pp. 210-211 (also reprinted in Fersh, p. 12) is a description of conditions before the monsoon arrives.
- In *Asia* by Birch, McKeown and Weitzman, pages 15 and 16, there is a simplified fiction account of the coming of the monsoon as seen through the eyes of a village boy.
- Monsoon scenes are shown in illustrations in many of the paper texts; for example, in Fersh, *India and South Asia*, p. 12; in Educational Research Council of America, *The Indian Subcontinent*, p. 17; and in Frykenberg, *India*, p. 11.
- Chapter 13, *Nectar In A Sieve*, has a description of life when the rains fail.

- As individual productions or as small group performances, students can demonstrate an Indian villager's reaction to the coming of the monsoon. This demonstration could be role-play (including expression through interpretive dance, where members of the group have such talent and experience), by script for a TV documentary, or by a drawing or other graphic representation.
- The second representation, reflecting reaction here in the school community to a comparable period of stormy weather, should be prepared, using the same medium of expression as that used for the Indian scene.
- Class discussion should focus upon similarities in discomfort and inconvenience brought by the storm in both settings, as well as upon reasons for differences in reaction to the storm's outbreak.
- Some students might wish to role-play an imaginary encounter between some American teenagers visiting India and some Indian teenagers at the outbreak of the monsoon. Subsequent discussion should then include ways in which the American participants could show understanding of Indian problems, as well as identify actions which might cause an "ugly American" reaction.

The first shower was smelly and undramatic. Now there is a new India—damp and grey, and but for the unusual animals I might think myself in England. The full monsoon broke violently, and upon my undefended form. I was under a little shelter in the garden, sowing seeds in boxes with the assistance of two aged men and a little boy. I saw black clouds and felt some spots of rain. This went on for a quarter of an hour, so that I got accustomed to it, and then a wheel of water swept horizontally over the ground. The aged men clung to each other for support. I don't know what happened to the boy. I bowed this way and that as the torrent veered, wet through of course, but anxious not to be blown away like the roof of palm leaves over our head. When the storm decreased or rather became perpendicular, I set out for the Palace, large boats of mud forming on either foot. A rescue expedition, consisting of an umbrella and a servant, set out to meet me, but the umbrella blew inside out and the servant fell down.

Since then there have been some more fine storms, with lightning very ornamental and close. The birds fly about with large pieces of paper in their mouths. They are late, like everyone else, in their preparations against the rough weather, and hope to make a nest straight off, but the wind blows the paper round their heads like a shawl, and they grow alarmed and drop it. The temperature is now variable, becomes very hot between the storms, but on the whole things have improved.

(From *The Hill of Devi* by E.M. Forster, copyright 1953, by E.M. Forster. Reprinted by permission of Harcourt Brace Jovanovich, Inc.)

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Descriptions of the period before the rains and of the breaking of the monsoon are found in Indian literature from earliest times.

Although Kalidasa is variously identified as having lived sometime between the first century B.C. and the fifth century A.D., he is often associated with the flowering of Sanskrit literature in the Gupta era from about 320 to 500 A.D.

The other poets are identified, in Harvard Oriental series edition of Vidyakara's *Anthology of Sanskrit Court Poetry*, as living in the eighth and ninth centures.

HEAT OF THE DAY

'Tis past midday. Exhausted by
the heat
The peacock plunges in the scanty
pool
That feeds the tall tree's root:
the drowsy bee
Sleeps in the hollow chamber of
the lotus
Darkened with closing petals:
on the brink
Of the now tepid lake the wild
duck lurks
Amongst the sedgy shade; and
even here,
The parrot from his wiry bower
complains
And calls for water to allay
his thirst. (By Kalidasa)

(© 1928 by Alfred A. Knopf, Inc. From *Poetry of the Orient*, edited by Eunice Tietjens. Reprinted by permission.)

****

The day is miserably hot;
the night is worn and thin:
separated, with contradictory
motion
like man and wife at odds.
(By Kalidasa)

The days are here when diving
is a grateful sport,
whose winds are sweet with
trumpet flowers,
when sleep comes easily in
the shade,
and of whose hours the last
is loveliest.
(By Kalidasa)

Now come the days of changing beauty,
of summer's parting as the monsoon
comes,
when the eastern gales come driving
in,
perfumed with blossoming *arjuna* and
sal trees,
tossing the clouds as smooth and
dark as sapphires:
days that are sweet with the smell of
rain-soaked earth. (By Bhavabhūti)

How deep the nights! the darkness
they contain more peaceful
by reason of the interrupting
flashes of the lightning;
the moon and stars dispelled from
heaven
by thick obstruction of black clouds:
one knows the tree beside one by the
fireflies,
and hears the droning of a crowd of
insects
drunk upon the water of the downpour.
(By Abhinanda)

With the horizon dark with clouds;
with rainbows and the playing
lightning;
with day and night obscured; with
joyous thunder
and with the playful arguments of
lovers hushed;
with flooding rivers and *cātaka* that
finally slakes his thirst;
with moonlight lost:
oh traveler in a distant land,
how do you live through such a
monsoon night? (By Yogeśvara?)

(© 1965 by the President and Fellows of Harvard College. From *An Anthology of Sanskrit Court Poetry*, translated by Daniel H.H. Ingalls. Reprinted by permission of Harvard University Press.)

Major Strategies

- Using filmstrips, several illustrated books (or sections of books) on India, *National Geographics* (the issues of April 1956 and October 1960), and other sources of illustrations, have students in individual assignment or in groups list all the ways that water plays a significant role in Indian life.
- Using the overhead projector or chalkboard to present the lists thus assembled, discuss possible ways of organizing the entries into meaningful patterns. For example, "economic necessity," "religious ritual," "beautification of building," would be some of the more obvious examples.
- Have the class propose hypotheses concerning the interrelationship of the various categories, and/or the reasons suggested by the previous activities concerning the coming of the monsoon.

Some materials useful for gathering evidence to the hypotheses include:

- Pictures showing temple architecture; for example, pictures of the Sikh Temple at Amritsar; the Jain Temple in Calcutta; the temples in Madras area, in Mylapore, Kanchipuram or Mahabalipuram; the Taj Mahal; a bathing in the Ganges scene at Benares.
- This inscription on the portal of the Birla Temple, New Delhi, *"It is the religious duty of the visitors to see that they are mentally and physically pure and cleanly dressed."*
- This mantra from the Vedic hymns (dating before 1000 B.C.; the editor of this collection suggests that the reader may wish to check an alternate translation by an eminent Sanskrit scholar, V. Raghavan, found in *The Religion of the Hindus*, K. Morgan, editor.)

B. Hymn to the WATERS (R.V.X:9[7-8]) is a verse used whenever water is used for purification. Although the hymn from which this mantra is taken was probably originally a speculative work of the Seers of the Vedic Age, as a formula the verse is used to sanctify the waters from lakes, rivers or the sea when they are to be used for the purposes of holy cleansings.

O WATERS, TEEM WITH MEDICINE TO KEEP MY BODY SAFE
FROM HARM, SO THAT I LONG MAY SEE THE SUN,
WHATEVER SIN IS FOUND IN ME, WHATEVER ILL I HAVE
WROUGHT, IF I HAVE LIED OR FALSELY SWORN, WATERS,
REMOVE IT FAR FROM ME.

(From *Selections from Vedic Hymns* by H. Daniel Smith. Copyright 1968 by H. Daniel Smith. McCutchan Publishing Corporation. p. 64. Reprinted by permission.)

- Films such as *How a Hindu Worships: At The Home Shrine; Hindu Temple Rites: Bathing The Image of God*, and *Hindu Procession To The Sea* of the Image India series, Syracuse University. Note,

however, the entry concerning use of these films with more mature students on page 8. The film, *Ganges - Sacred River* (Encyclopaedia Britannica), would also be useful in this context.

- Some students may investigate uses of water as seen in the village and reasons why the existing water supplies are not fully utilized, by reviewing data in the village study used by the class. In Nair, *Blossoms in the Dust*, pages 69-70 and 70-72, there is a statement concerning the villager's reluctance to go into debt in order to use irrigation facilities. (Students using this selection should be aware of the point of view of some scholars, that this is a one-sided presentation of Indian life.) An additional reference is *Village Well*, New York Times Magazine, September 20, 1959.
- Questions related to a case study of a village (students may recall significant references to water in that study):
  - What factor or factors have hindered the full utilization of water resources in or near the village?
  - What steps could be taken by local, state, and national authorities to help the people of the village studied make better use of available water resources?
- For students with more interest in, and ability for, analytic tasks, the data below concerning rainfall in India; transparencies made from master sheets on pages 70 through 76; or commercially prepared sets such as *Monsoons and Indian Society* in the Fenton-Walbank World History Series, No. 30050/30060, or, *The Life Giving Monsoon*, AEVAC, India Series DW-13, from Encyclopedia Britannica; and the geographer's analysis of the monsoon on this page can be used to demonstrate the way that the monsoon sets a pattern to Indian life.
- Questions to use with transparencies and with other material suggested:
  - When will each of the major river systems shown be swollen?
  - What reasons can be found, in comparing these maps with a topographical diagram, for the variation of rainfall transparency?
  - How does the Indian rainfall pattern compare with the pattern in the student's community?

****

THE SUMMER MONSOON IN INDIA
Ratna Shumsher Rana

Summary

Monsoon refers to the wind which blows with great persistence and regularity at definite seasons of the year. The classical meteorologists regarded the differential heating of the land and sea surfaces as the primary cause of the monsoon.

High temperatures are recorded in May and June over greater parts of India. The temperature drops after the onset of the monsoon.

The summer monsoon lasts from June to September. During this period the low level circulation is westerly but in the upper atmosphere easterly circulation prevails. The equatorial trough extends east-west between 20° and 30°N latitude....

The summer monsoon strikes India with such a suddenness

that this phenomenon is called the "burst" of the monsoon. It coincides with the collapse of the southern branch of the westerly jet and the westward movement of the monsoon trough.

The summer monsoon is not a steady current; it is frequently interrupted by pulsations. The interruptions of the monsoon rains are called "breaks," which are characterized by heavy rainfall along the base of the Himalayas. They are associated with the northward shift of the monsoon trough and a decrease in distance between the easterly and the westerly jets.

The distribution of rainfall over India is not uniform during the period of the summer monsoon. Over northern India rainfall decreases toward the northwest but in southern India toward the east. The interior of the Indian peninsula and the western half of northern India are dry....

The summer monsoon contributes about 85 percent of the annual rainfall of India.

(From *The Journal of Geography*, May 1968. pp. 298-300. Reprinted by permission of the National Council for Geographical Information, Chicago, Illinois.)

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NEW DELHI

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Avg. High	70	75	87	97	105	102	96	93	93	93	84	73
Avg. Low	44	49	58	68	79	83	81	79	75	65	52	46
Days of Rain	2	2	1	1	2	4	8	8	4	1	less than 1	1

MADRAS

Avg. High	85	88	91	95	101	100	96	95	94	90	85	84
Avg. Low	44	68	72	78	82	81	79	78	77	75	72	69
Days of Rain	2	less than 1	less than 1	less than 1	1	4	7	8	7	11	11	5

BOMBAY

Avg. Rain Days	less than 1	less than 1	less than 1	less than 1	1	14	21	19	13	3	1	less than 1

CALCUTTA

Similar to above

(From *National Geographic Atlas of the World*. 1970. Washington, D.C. Reprinted by permission of National Geographic Society.)

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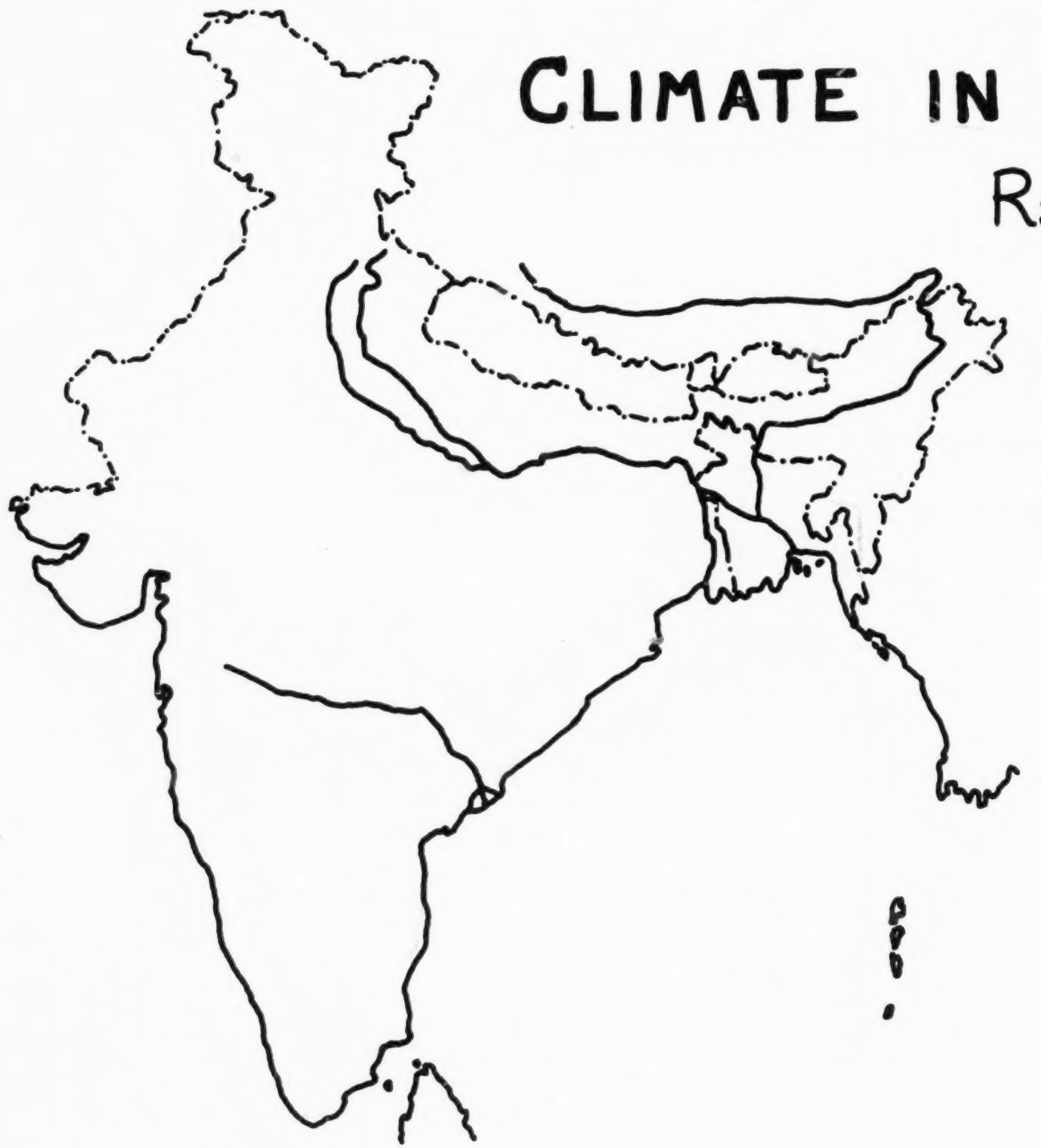
. As a culminating activity, students might speculate concerning changes in the relative importance of the water cycle in Indian life, as India industrializes and becomes more urbanized.

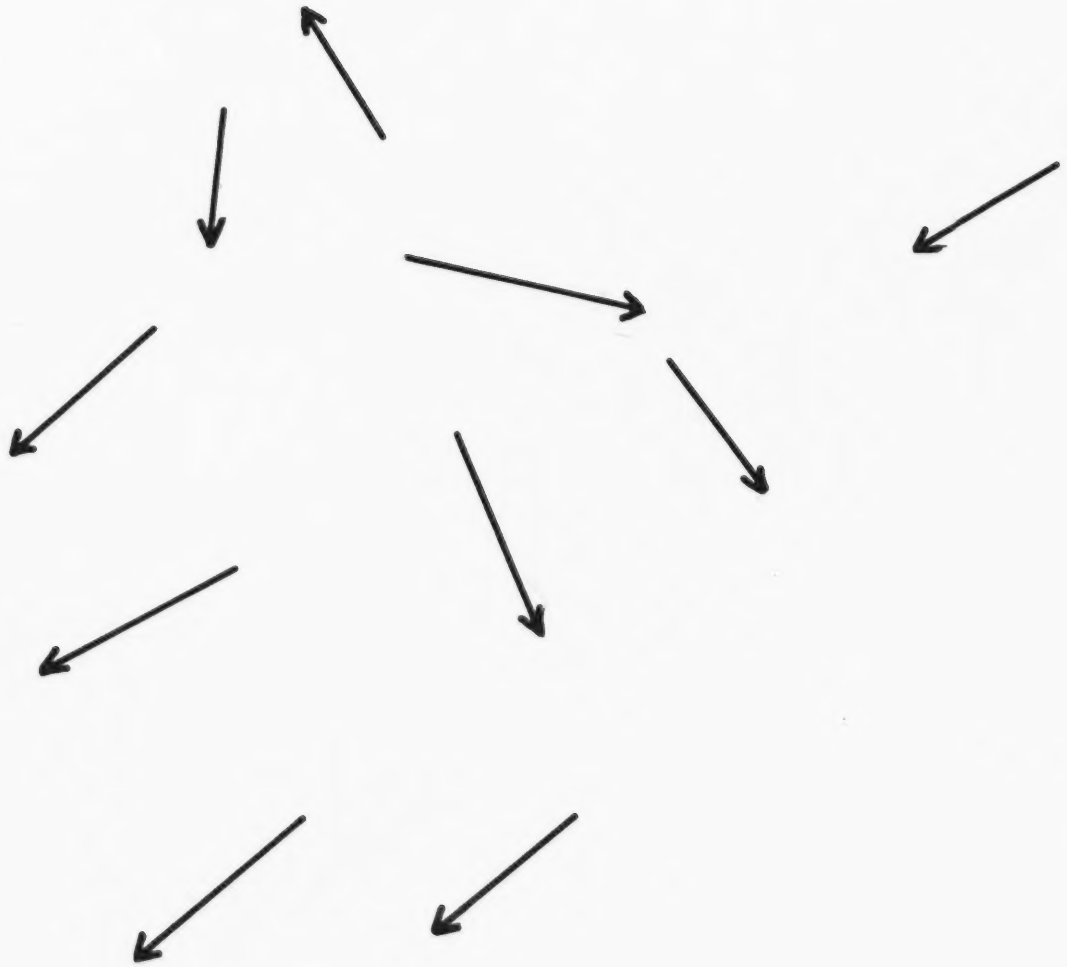
CLIMATE IN INDIA

Rainfall

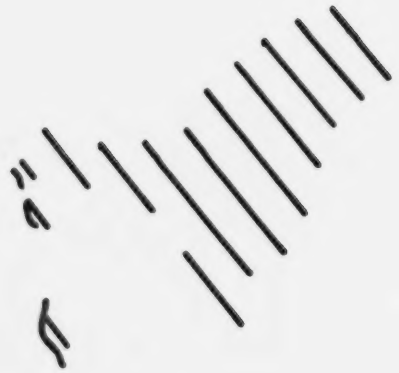


- over 50 cm. (20")
- 5 — 50 cm. (2" — 20")
- less than 5 cm. (2")

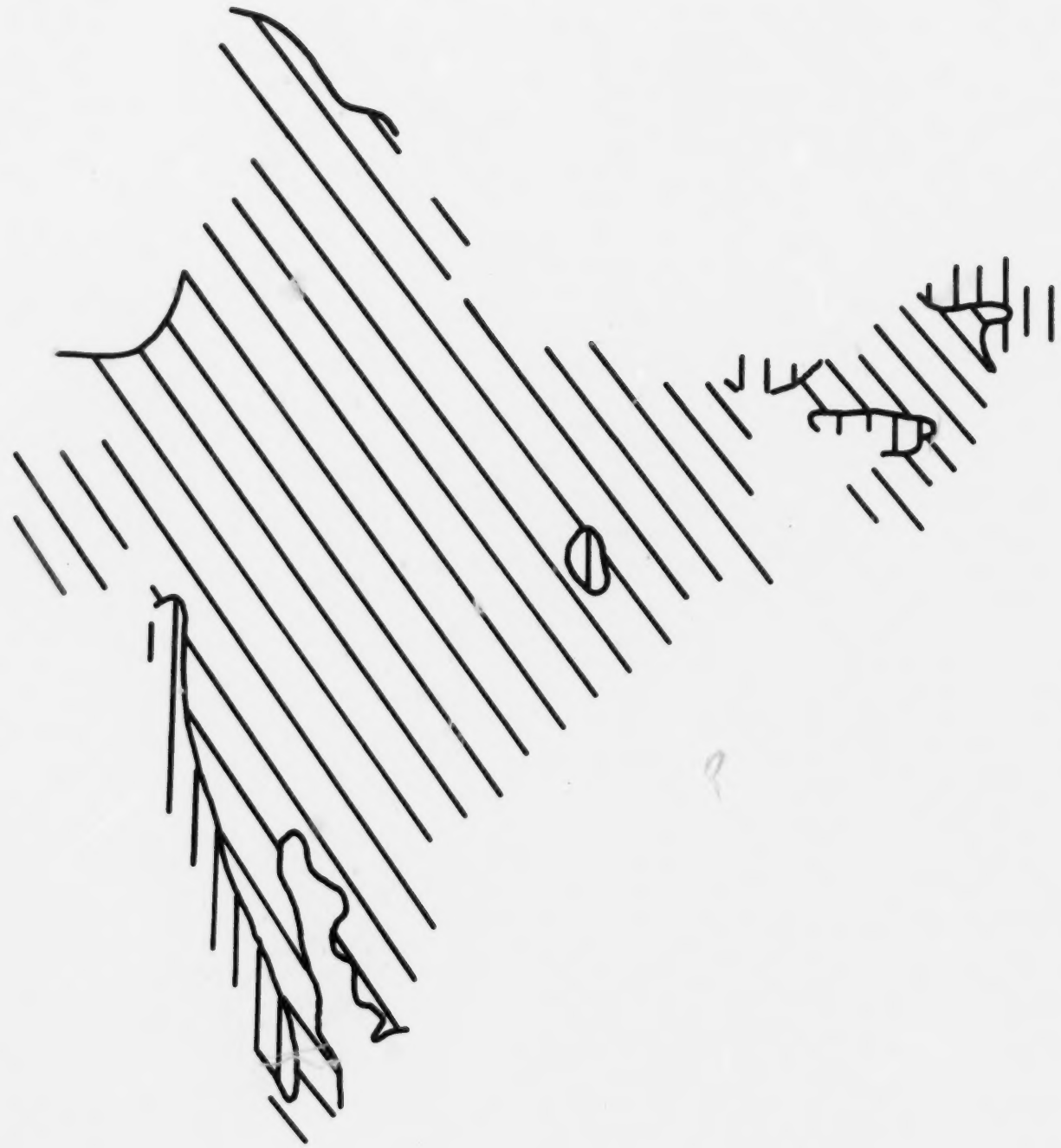
January



January
Winds



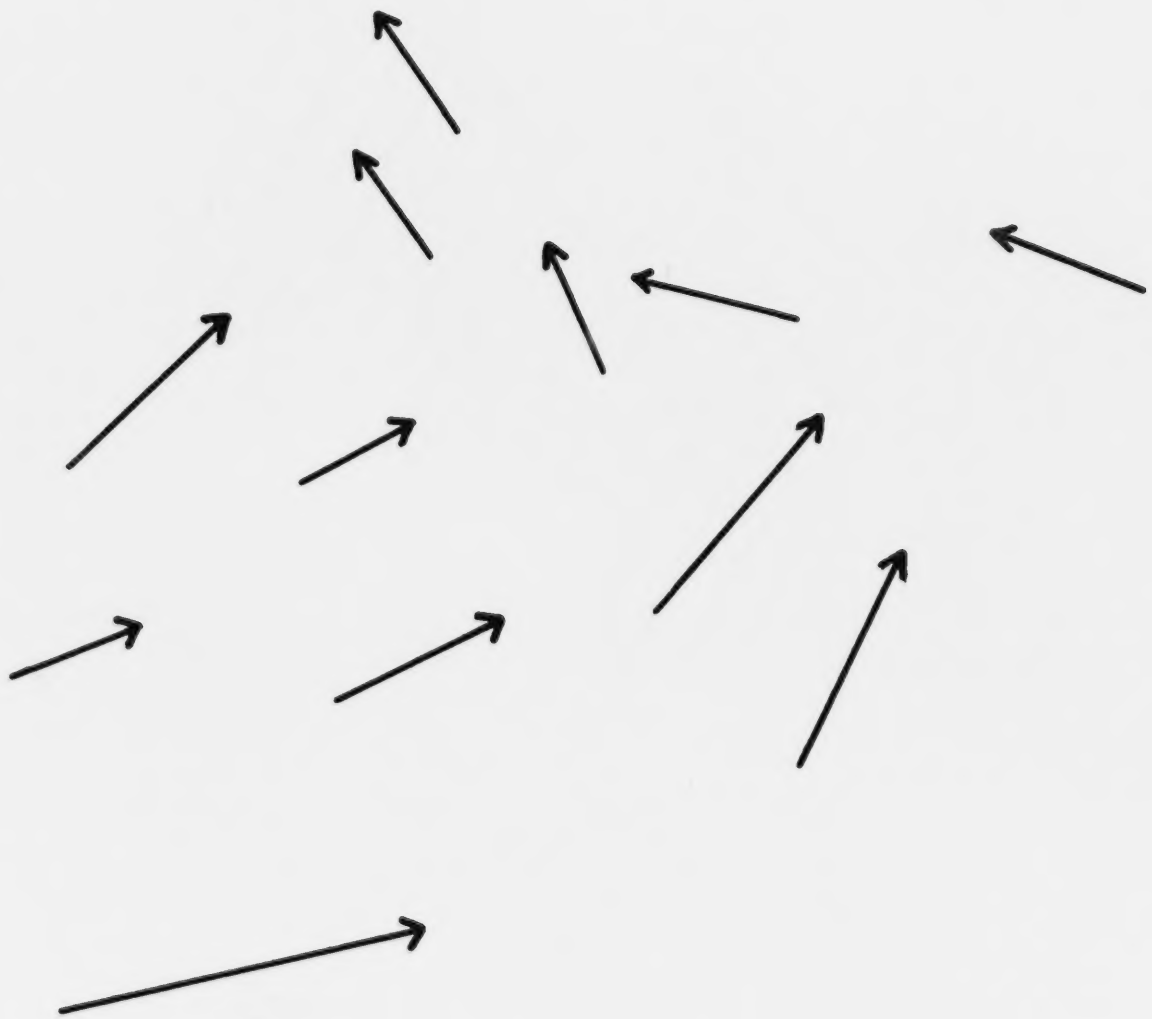
April



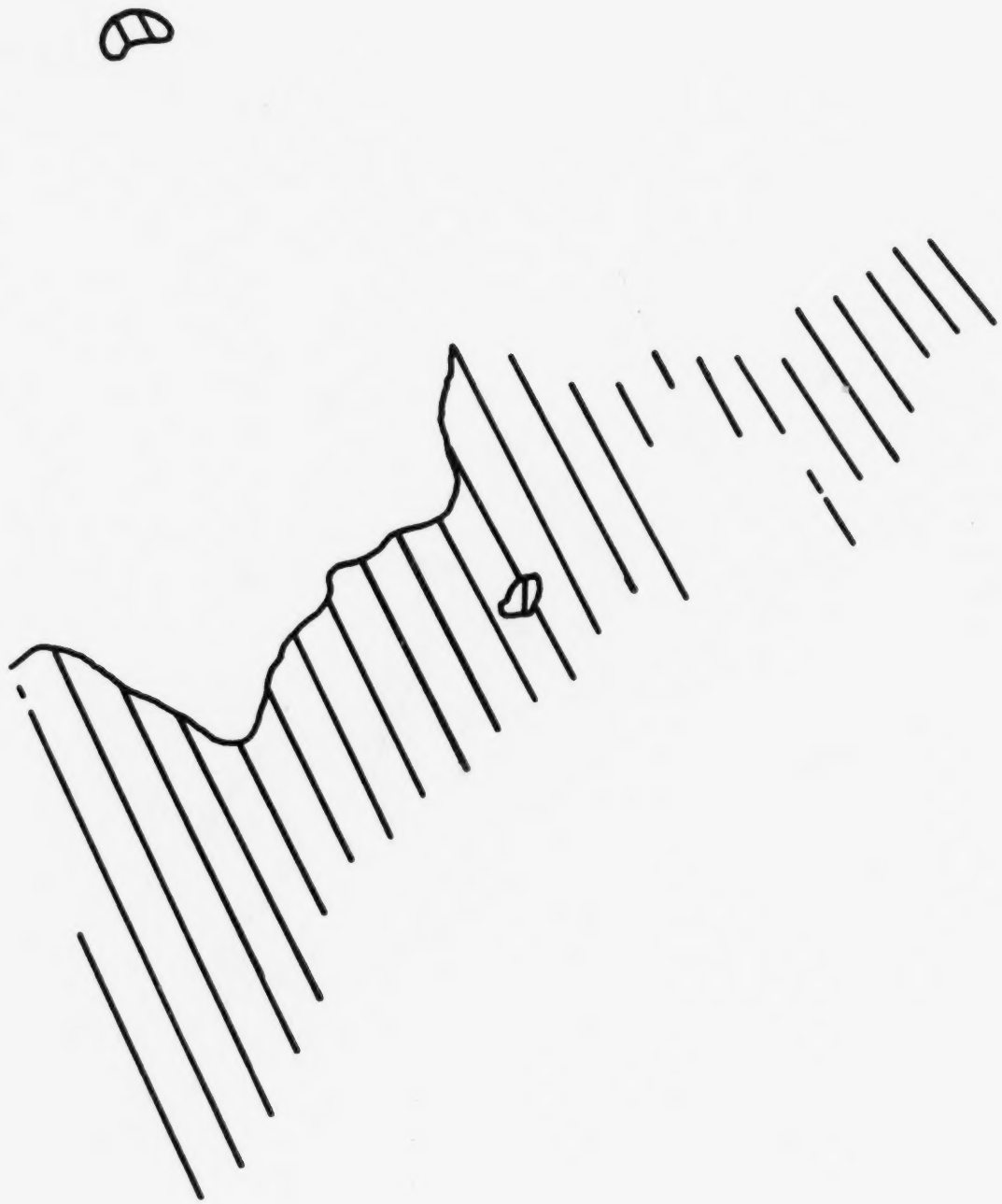
July

74
81
T8

75
238



July
Winds



October

WITHIN THE INDIAN CONCEPT OF A UNITED COUNTRY THERE MUST BE ROOM FOR EXPRESSION OF MANY ASPECTS OF DIVERSITY, STEMMING FROM THE CULTURAL HERITAGE. (Page 32 of Social Studies 9 syllabus.)

Instructional Objectives

- The student will demonstrate his understanding of cultural diversity by identifying aspects of diversity he observes in a film or in a reading selection.
- The student will demonstrate his perception of cause-effect relationships by listing aspects of diversity resulting from major events in Indian history.
- The student will demonstrate his ability to determine the relative significance with respect to societal harmony of various aspects of diversity by listing in rank order of conflict cause such aspects observed in information concerning contemporary Indian society.
- The student will demonstrate his perception of relationships by identifying those aspects of the traditional culture which produce what an American would consider inferior roles for the culturally diverse.
- The student will demonstrate his understanding of India's changing culture today by comparing the significance of such differences as language and religion in India under the British raj with such differences in India today.

Note To The Teacher

American news releases concerning contemporary India frequently focus upon the clashes between different groups within the Indian population. Clashes between Moslem and Hindu in India are much more likely to be emphasized in American news headlines than such a seeming contrast as the election of a Moslem president in a predominately Hindu country, or the mutual acceptance of Divali, Id, and Christmas holidays.

The above statement is not intended to obscure the potential for active discord posed by some aspects of diversity. In addition, parallel aspects in an increasingly polarized society in the United States make important an examination of the position of the different one in the Indian social structure.

Does acceptance of a rigid class system make for harmony in society? Would such harmony be achieved at the expense of minority groups or of individuals who differ in background? What types of religious beliefs and what traditional patterns of living would make an individual willing to accept what Americans would consider inferor status?

The teaching module may produce more questions than answers. The types of questions produced, however, are basic to an understanding of a dynamic society moving from a traditional culture into the pressures of today's world.

There is, of course, a decided overlap of the content of this module with the material included in the village study. Students should be encouraged to apply concepts and understandings from that study to discussions in this section.

Introductory Strategies

Using an overhead transparency or a dittoed sheet made from the picture located on page 91 (but omitting the title of the article), suggest some or all of the following questions in discussing it:

- What ideas are conveyed by the picture? What additional ideas are suggested by the skyline?
- Do you think that the artist was an Indian or an American? Why? (Note to teacher: the artist is Indian.)
- How might a reader of the *Times of India*, a paper published in New Delhi, in English, respond to this picture? Why?

Parallel activities which can be used by small groups of students or by individuals:

- Read the article entitled "India Accepts Everything, Rejects Nothing."
- List all of the diversities suggested by the author.
- Discuss with a fellow student the author's reason for writing the article; might he be called the "Russell Baker of India" or "New Delhi's Art Buchwald" because of this article, or do you consider his approach more like that of James Reston or of news commentators such as Richard Hottelot or John Chancellor?
- Would the average tourist be aware of India's "acceptance" of everything? What indications of diversity might you miss if you were the tourist?
- Review a series of slides, a filmstrip introducing India, or a book of India in pictures, looking for indications of people living differently, liking different things, believing different ideas
- List all the ways that Indians seem to differ from each other.
- On your list, show which differences are caused by urban versus rural living; which differences probably show that the people live in a different part of India; which differences might be considered religious differences.
- What might an Indian student who looked at these same pictures see differently from what you observe?

Films

8 mm:

- Alpha Films, *India, The People*, from Asia, Lands and Peoples Series
- Churchill Films, *India's Hindu and Moslem Heritage*

Films (cont'd.)

16 mm:

- Film Images, Inc., *The Sword And The Flute*, 22 min. — Life in Moghul India, including both court life and Hindu lore, as shown on Moghul and Rajput miniatures.
- Information Services of India:
  An Indian Day, 52 min. — Some consider this of more use at the end of the study of India.
  I Am 20, 14 min. — Interview with young people born on Indian Independence Day, 1947.

Filmstrips

- See listings in the village study, page 5.

Pictures

- Katz, Elizabeth. *India In Pictures*. Visual Geography Series. Sterling Publishing Co. 1965.
- Kingsbury, R.C. *India*. American Geographical Society Around The World Program. Nystrom. 1964.
- Schulberg, Lucille and the Editors of Time Life Books. *Historic India*. Great Ages of Man Series. 1968.
- Wallbank, T.W. *India In The New Era*. Scott Foresman. 1951. (Second picture section.)

Most of the secondary level paperbacks on India are well illustrated and can be used to look for examples of diversity. Some examples include:

- Fersh, *India And South Asia*, pp. 17, 27, 33, 47, 71, 89, 91, 93
- Fersh, *The Story of India*, pp. 13, 17, 21, 32, 44, 45, 47, 52, 53
- Frykenberg, *India*, Ginn., pp. 17, 23, 27, 31, 95, 107
- Lengyel, *The Subcontinent of India*. Scholastic., pp. 15, 33, 69, 82, 92
- Pauline, *India*, Oxford Book., pp. 10, 11, 42, 43, 46, 51, 54, 55

Major Strategies

In many classes it will be preferable to divide the various resource materials in terms of such topics as religion, language, and minority groups, for depth study by different individuals or by small groups. In summarizing class discussion, the understandings will be reinforced by the different indications of cultural diversity in present-day India.

Use Transparency Set B (see page 92) with entire class, with each subgroup considering the significance of the material for their topic.

- Show Base B. Hypothesize concerning areas which might be isolated or those which might be frequently overrun in the centuries before the conquest by European nations. (This should involve identification of topographic features.)

- Place C-3 (see page 97 from Languages of India) over Base B. To what extent are the state boundaries defined by topographic features? (Presumably students will be dissatisfied with topography as an answer.)
- Remove C-3. Place B-1 and B-2 over Base B separately, then together. Ask for supportable hypotheses concerning:
  - significance of geographic features and
  - effect of these waves to invasion upon the peoples already there. Speculate concerning the fate of the Indus River civilization with these invasions.
- Place state boundaries map (C-3) upon the combination of B, B-1, and B-2. Is there any significance in this combination? Are the historic trends more meaningful than the topographical features in explaining the positioning of the states?
- Repeat the above procedure, adding B-3, and ask the same questions.
- Using B, B-3, and B-4, discuss whether there is any signficant relationship. Have a student locate Hyderabad and note the extent of Akbar's empire. What type of architecture might one expect in that city? How does the location of that city with respect to Moghul influence compare with Bombay? Madras? What architectural differences could be anticipated?
- Use C-3, B, and B-4. Is there any significant relationship between the boundaries of the princely states and the boundaries of the present states?
- Those studying language differences, religious differences, or significance of caste and class will find some meaning to this survey of historic India. A review or reference through one of the following readings will be helpful:
  - Kublin, Hyman. *India: Selected Readings*. Houghton Mifflin. (many appropriate selections)
  - Wiser, Charlotte. *Behind Mud Walls*
  - Zinkin, Taya. *Castes Today*. (Segments reprinted in both Ford and Tadisco. London. Oxford University Press.)

The transparencies of the B Series should remain available for additional reference.

For language subgroup: Use news clippings, transparency set, and selection from Indian constitution.

- Simple observations are in order:
  - What areas generally are those of the Dravidian languages; which are the Aryan languages? Are any of the prominent Indo-European languages related to the Aryan (Asoka's) empire? to the Moghul invasion conquests?
- What is the significance of the language differences?
  - Politically; how does the Constitution reflect this? What do the news clippings show concerning effects of language differences? Some say that a Congress party leader in Madras in 1967 lost his seat in Parliament to a political unknown, because he, the loser, had supported Hindi as national language. What explanation can you find from the transparencies?
  - Business and economic life: In what language should advertising be written? film dialogue? programs on all-India radio?

- What is the significance of language difference to the mobility of labor?

For religion group: Note, the development of the understanding on Hinduism is a better place to use such films as the Syracuse University series, *Image India* (see page 8). You may wish to review a segment such as the daily worship sequence in *How A Hindu Worships: At the Home Shrine*, however, with the group studying diversity in religion.

- What general observations can be made after studying the "Id card," the news clippings, the constitutional segment, and the transparency set D (see page 101)?
- What significance could be assigned to the fact that on the transparencies, "Religions in India," are not shown on a map?
- Are there areas in which one might expect to find more Moslems? (Review of "Historic India" would be helpful here.)
- To what religious practice does the cartoon on page 61 refer? Would all groups find it funny?
- In what major ways do the beliefs of each of the major groups shown differ? Are these common beliefs among these groups?
- What reasons lie behind the founding of such groups as Jains, and Sikhs? How might the founder of the Sikhs, Nanak, be compared to Pope John XXIII?
- What evidence is there that India was both an importer and exporter of religious faiths?
- Is there any evidence of an ecumenical movement in India today?

Caste and Status:

Note that the concept of caste and the reasons for its existence should be introduced in the village study. Nevertheless, they are important here, both in identifying aspects of diversity within the population, and in noting any change in their significance as a traditional village population becomes more mobile and as the urban centers grow in influence. Such misconceptions as the ability of a person to change caste, and the possibility of the government "repealing caste," should be cleared up; Hindus find such American assumptions offensive as well as in error.

The fact that those assigned (what an American might consider) inferior status in Indian society, are not necessarily visibly different gives an interesting basis for comparisons with the relative status of different groups in the United States.

INDIA ACCEPTS EVERYTHING REJECTS NOTHING

By J. B. Kripalani

India remains a mysterious land not only in antiquity and the Middle Ages but even today. In Europe, before modern times it was known as Golden Id. Purist reformers in ancient Rome denounced the rich for patronising fashionable articles imported from India. That drained Roman wealth.

However, even today India attracts tourists from all over the world.... It is not that India has not put forth efforts to modernise itself! Foreign visitors come here because it yet presents all the various modes of living, thinking and acting, which have ever existed in this ancient land.

.....

India,....has a synthetic and constructive genius: it destroys nothing. It only adds new to the old. Even today, we have almost the same modes of behavior and the institutions that existed in the pre-historic times of the Ramayana and the Mahabharata. In religion, animism exists side by side with Hinduism. Nay, in some cases it has become part of it in spite of the profound philosophy of the Upanishads and the Gita.

The most sublime conception of God exists side by side with image and worship and even with stark atheism and materialism. It allows the worship of many gods and goddesses, beneficient and terrible. Based on the doctrine of Ahimsa it still tolerates animal sacrifice.

.....

Side by side with Hinduism we have the devotees of all the great religions of the world. Buddhism, Sikkhism, Jainism, Islam, Christianity and Judaism; though the Zoroastrian religion has disappeared from its native soil in Iran, it prospers and flourishes even today in India.

.....

In everything else too this synthetic and comprehensive view of life is accepted—in the fine arts, food, utensils, clothing, furniture, house, etc. In music, along with the votaries of our classical forms, we have also people who are fond of the music of Bach, Beethoven and the other masters of Western music. We patronise also modern cinema music, a parody of our folk and classical music and jazz from the West. In dancing, we have our old forms of *Kathak* and *Kathakali* and *Bharata Natyam* as well as ballroom dancing and rock 'n roll and the twist.

In poetry, we have our ancient masters who composed the Vedas, the Upanishads, the Gita and the great epics of Ramayana and Mahabharata along with the rhymes and *mushaira* of today. We also enjoy the English poets, Shakespeare, Milton, Keats, Byron, Shelley and the other more modern ones. In the field of dramatics , we have Kalidasa. Bhavabhuti and Bhana Bhatta on one side and the modern productions (which will last for a day only) on the other.

In architecture, we have the massive temples of the South and the magnificent mosques spread throughout India and that jewel of buildings, the Taj Mahal. Western architecture has its place symbolised in the public buildings of New Delhi as also every modern form which, however it may lack beauty, is functional. In Delhi, Calcutta and Bombay we also have moderate-size skyscrapers. All these varieties of architecture and design exist side by side with half-tumbled cottages made of mud, bamboo and straw.

In dress, we have those who patronise the ancient cult of nudity, which is considered modern by some section in the West. We have dresses which are not the handiwork of the tailor. Then we have the Kurta and the dhoti of different styles in different regions of India. We also have the salwar and the churidar, whose designs change every few years. We have also the latest western style of clothes ordered from Saville Row. We patronise bush shirts of variegated colours, as if torn from the saris of our sisters and wives....

We have all sorts of headdresses which ever existed anywhere in the world. The sola and the Panama hat jostle with the turban wound in various styles and *topees* of all varieties up to the Gandhian white cap. Even the fez abolished from Turkey has found a safe home in India. Then there are people who wear no head-dress at all. Our women wear no head-dress; it is confined to Anglo-Indians and sometimes to Indian Christians.

But we have in women's dress the latest fashion from the West, the topless. It existed in India from the most ancient times. We have also, in addition, the bottomless. We have the kameez and the salwar and now, recommended by the Prime Minister of India, the shirt and the churidar. Then we have the beautiful sari, in as many styles as there are provinces in India.

We patronise every variety of food from *dal bhat, dal roti* to *moghlai* dishes and also Western food of all sorts. There are those who take uncooked food and others who fancy only boiled food. Occasionally, the rich among us patronise Chinese dishes. We have people who are strict vegetarians and will not touch even a sterilised egg. We have also those who eat all sorts of meat.

We eat our food in various styles: we squat on the ground and use our fingers. In some places we eat our food on the charpai. We eat at all odd hours. We have also the modern style of eating at the dining table with Chinese crockery and Shefield cutlery. Eating with chopsticks is rare.. There are people who take their food on banana and shal leaves stitched together.

For drinking we often use, of old, our hands when there is no tumbler available. Even when one

is available, we pour water into our mouth from some distance so that there will always be a slip between the cup and the lip.

Our furniture in the house ranges from mats to tables, chairs and sofa sets. Recently, the educated have modernised themselves, i.e, have adopted the Western style in dress, food, furniture, etc. We have also been cultivating a scientific spirit; however, we see no conflict between modernism, science and astrology. Our political leaders and administrators have astrologers of their own in whom they believe and whom they patronise. But these scientific people are never disillusioned even when the forecasts go wrong which they often do. Even though our late Prime Minister Jawaharlal Nehru did not believe in astrology, those around him interested in his health and well-being are known to have consulted them.

As for languages, India is a Babel of tongues. It is said that the language changes every five miles.

....We consider standardisation as slavery to useful forms and conventions. This makes it attractive for the foreigners, especially from the West, who are oppressed at living by soul-killing uniformity to visit our land. Here they can eat at will all sorts of food, consult astrologers, see the sight of king cobras and wind them round their necks and can delight in the chattering of the monkeys. India destroys nothing, it accepts everything.

(From *The Times of India*, January 29, 1967.)

****

THE CONSTITUTION OF INDIA

Part III.—Fundamental Rights.—Arts. 14-16.

Right to Equality

14. The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.

15. (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.

(2) No citizen shall, on grounds only of religion, race, caste, sex, place of birth or any of them, be subject to any disability, liability, restriction or condition with regard to—

(a) access to shops, public restaurants, hotels and places of public entertainment; or

(b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public.

(3) Nothing in this article shall prevent the State from making any special provision for women and children.

(4) Nothing in this article or in clause (2) of article 29 shall prevent the State from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the Scheduled Castes and the Scheduled Tribes.

16. (1) There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.

(2) No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.

(3) Nothing in this article shall prevent Parliament from making any law prescribing, in regard to a class or classes of employment or appointment to an office [under the Government of, or any local or other authority within, a State or Union territory, any requirement as to residence within that State or Union territory] prior to such employment or appointment.

.....

(4) Nothing in this article shall prevent the State from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State.

(5) Nothing in this article shall affect the operation of any law which provides that the incumbent of an office in connection with the affairs of any religious or denominational institution or any member of the governing body thereof shall be a person professing a particular religion or belonging to a particular denomination.

17. "Untouchability" is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "Untouchability" shall be an offence punishable in accordance with law.

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MINISTRY OF HOME AFFAIRS

Wanted Sub-Inspectors: Posts at present temporary but likely to continue indefinitely. Pay Rs.* 210-10-290-15-320 plus usual allowances as admissible at the place of posting to Central Govt. employees.

Qualification: (B.A. 1st class (60% or more) or B.A. (Hons) II Class (50% or more) or M.A. II class (50% or more) or equivalent. Relaxable to a pass bachelor's degree for candidates who (a) have attained in their University/College careers high distinction in the field of sports or games and passed 'C' Certificate examination in NCC or (b) Post graduate research work for more than a year or (c) have a high proficiency in Tibetan language or (d) belong to a recognised scheduled caste or tribe. Age between 20 and 24 on 1.1.1967 relaxable by 5 years for Scheduled Castes/Tribes candidates. Selected candidates will have to appear at own expenses for interview at places to be communicated later. Appointment subject to medical fitness which has to be certified by a Civil Surgeon. Liability of service, anywhere in India, particularly on the Northern Border. Applications in the form prescribed below should reach the Under Secretary, Administration, Min. of Home Affairs, New Delhi, latest by 28.2.1967 No application received after this date will be entertained. The cover containing the applications should be superscribed in hold letters 'Application for the Post of Sub-Inspector' from (mention the state from which the application is sent). Covers not bearing such superscription and applications containing incomplete details will be summarily rejected. No correspondence or interim enquiries from the applicants would be entertaine

(The Indian Express, Tuesday, January 31, 1967.)

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RESERVATION OF SEATS FOR SCHEDULED CASTES/TRIBES

Director, Tribal Welfare, W. Bengal, notifies that State Govt. have decided to follow from the academic session 1967-68 the following principles in the matter of admission of students belonging to Scheduled/ Castes/Tribes in Govt. and Govt. Sponsored Engineering Colleges/ Polytechnics:

(i) 20% of seats should be reserved for Scheduled Castes and Scheduled Tribes with distinct reservation of 15% for Scheduled Castes and 5% for Scheduled Tribes. Reservation is interchangeable i.e. if a sufficient number of candidates is not available to fill seats reserved for Scheduled Tribes they may be filled up by suitable candidates from Scheduled Castes and vice versa. If requisite number of students are not available for filling the quota of seats reserved for both these categories, unutilised seats should be added to general pool of seats.

(ii) Students belonging to Scheduled Castes and Scheduled Tribes should be eligible for admission to reserved seats if

*Rupees= $.14 in American money. (approximate)

they attain minimum standard of qualification prescribed for admission.

(iii) Maximum age-limit may be raised by three years in case of these candidates.

(Stateman, February 23, 1967.)

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EXPORTS AND SADHUS

Sir,—There is something tragically wrong with India's exports. During the past 15 years we have been continuously slipping further behind the annual volume of imports, thus adding to our deficits and increasing our economic dependence.

The imports have shot up from the annual Rs 650 crores* in 1950-51 to Rs 1,394 crores in 1965-66. And although India's exports have risen from Rs 596.4 crores in 1950-51 to Rs 817.1 crores, the increase is negligible if you allow for increase in world market prices. Increase in tea and jute exports is not too encouraging while some traditional exports have radically declined. For example, vegetable oils have slipped from Rs 25 crores in 1950-51 to Rs 4 crores in 1965-66; spices from Rs 25 crores to Rs 23 crores; cotton textiles from Rs 138 crores to Rs 63 crores; leather goods, hides and skins have remained disturbingly steady around Rs 37-38 crores; gums, raisins and lac declined from Rs 14 crores to Rs 3 crores.

Our problem seems to be to determine what the world needs and what we can supply against that demand. What we must learn is, we can export only what we have.

That demand for cottons has declined is understandable because of synthetics in the world market. Our woollens are much below standard and, by and large, are not exportable. What have we done to improve the quality of sheep pedigree, wool processing technology, and woollens in spite of sizable natural wealth and raw material? And what have we done to improve our tanneries or the raw materials to improve the quality of leather products to compete in the world market? Unless we improve the quality of goods, we cannot honestly hope to contribute to the world market and increase our exports. More slaughter houses, more tanneries, borrowing of technology coupled with industrial research would help to utilize the cattle wealth. Effort to improve the cattle must be at least commensurate with industrial effort.

It is sad to think that rather than emphasise greater utilisation of resources that we possess, people of saintly virtues have begun to suggest that these resources should remain continuously idle.

A HINDU

NEW DELHI.

(The Hindustan Times, Thursday, February 2, 1967.)

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EXPORT MARKET FOR SITAR

BOMBAY, Feb. 8: The Indian musical instrument, sitar, is finding increasing export market in Europe and America. About 300 pieces are exported every month.

*crore = a unit equal to 10 million rupees

Pandit Ravi Shankar, the sitar maestro, told newsmen yesterday that the landing cost of the instrument in those countries, including packing and freight, came to about Rs 1,000.

(*India Mail*, February 8.)

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FOR SALE AT PUBLIC AUCTION

AT mission compound, Renigunta, Chittoor District to highest bidder above minimums listed for items: 1960 Jeep Van 4-wheel drive in good mechanical condition with trailer Rs 10,000 RCA 16mm Sound movie projector with speaker (U.S.A.) 110 volts Rs 1,500; Generator set 2,000 watt/110 volt with Wisconsin engine (U.S.A.) Rs 2,000....

(*India Mail*, February 8.)

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ROSE WILL FID
LILY WILL DIE
YOU WILL FORGET ME
BUT HOW CAN I

Wishing you
Happy Idd

With best wishes to you and your Family

M. Azim Tuman
New Delhi.

SHOPPING SPREE FOR ID IN DELHI

By Our Staff Reporter

NEW DELHI, Jan. 12—Buyers in thousands have thronged the area around Jama Masjid, Lal Kuan and Ballimaran where Muslims are busy in the last-minute shopping for the Id-ul-Fitr tomorrow, on the conclusion of the fasting month of Ramzan.

The crowds are uncontrollable in Urdu Bazar and Matia Mahal areas where hundreds of improvised shops and pavement sellers have been doing brisk shopping since the last one week.

With the setting of sun when the Muslims broke their last fast of the month, the crowds, which included a large number of women and children, grew in number and the narrow lane of Matia Mahal was turned into virtually an ocean of human heads. Policemen, posted in the area, could do very little to regulate the traffic as every one, in a festive mood, took things in his or her stride. Women and girls mobbed bangle sellers.

Temporary stalls

More than two dozen temporary stalls have come up in Urdu Bazar selling all sorts of goods ranging from shoes, cosmetics to second-hand garments. Besides, innumerable pavement shops have emerged making the flow of traffic all the more difficult.

Shopkeepers, [illegible]ly the confectioners, have [illegible]mporarily extended their shops encroaching on roads. But then it is allowed for the occasion as it is usual on Id-eve.

The near-zero temperature and chilly winds could not deter the enthusiasts from shopping. Most of the shops remained opened throughout the night.

Tailors thanked not the stars but the moon for not appearing yesterday as they got an additional day to cope with the orders.

(Indian Express, January 13, 1967.)

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ID CELEBRATED IN KASHMIR

SRINAGAR, Jan. 12 (PTI)—Id-Ul-Fitr was celebrated in the Kashmir Valley and Jammu today.

In Srinagar, about one lakh people took part in the mass prayer held at the Jama Masjid.

Mr. G. M. Sadiq was among a large number of Muslims who offered prayers at Idgah in Jammu. A large number of Hindus and Sikhs were present at the Idagh to offer greetings to their Muslim friends.

(Indian Express, January 13, 1967.)

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ID PRAYERS

AMRITSAR, Jan. 12 (PTI)—About 1500 Muslim, mostly from Jammu and Kashmir offered Id-ul-Fitr' prayers at Khair-ud-din mosque here this morning.

At Pathankot Id-ul-Fitr was observed with great enthusiasm despite severe cold wave. Nearly 300 Muslims offered their prayers in the local Jama Masjid.
(Indian Express, January 13, 1967.)

LETTERS TO THE EDITOR

Alien In Its Homeland

SIR,—You deserve the gratitude of Urdu-speaking Indians for publishing Dr. Mohammad Hasan's article "Urdu: A Language Made Alien in its Homeland" (The Statesman, January 25-26) in which he makes an admirable attempt to highlight the injustice done to this beautiful language. It is hoped that his appeal to give Urdu its rightful place will not go unnoticed again.

Urdu is a more commonly spoken and understood language than many other languages. But it is a pity that, unlike any other language, Urdu has been denied a "homeland" in its own home.—Yours, etc. MANZOOR NAGI

Shillong, January 26.

Sir,— Recognition of Urdu as the regional language in Urdu-speaking areas will not only facilitate Urdu-knowing individuals to participate in active social economic, and governmental deliberations but help strengthen the ties between India and its closest neighbour, Pakistan, which has Urdu as its first national language.—Yours, etc. ANISUR RAHAMAN KAN.

Calcutta, January 28

Sir,—The eclipse of Urdu from the national scene is one of the greatest tragedies of our times. The communal and reactionary elements in the Congress would not allow any real move for its rehabilitation.

The Urdu-speaking minority is too meek and too disorganized to stage even a symbolic demonstration outside Parliament. Most of its intellectuals are opportunists. Muslim communal elements and some frustrated individual adventurists try to exploit, rather clumsily, this issue, casually. If such elements succeed in waking up the Urdu minority from its slumber, the consequence may turn out to be disastrous. Urdu speakers can win their cause soon enough if they vote for non-communal and progressive parties.—Yours, etc., A. NASEER KHAN.

Calcutta, January 28

Sir,—Dr. Mohammad Hasan in his article "Urdu: A Language Made Alien in its Homeland" refers to the wrong implementation of the three-language formula. It was in U.P.* where this formula went the wrong way: it was made to include classical languages under modern languages thus carefully excluding Urdu.

....Mr. Nehru thought that Manulana Hifzur Rahman had obviously been mis informed and clarified the formula thus in a letter dated July 1, 1962.

"I think you are under a misapprehension. The formula agreed upon at the Chief Minister's Conference as well as the Integration Conference was the three-language one, namely (1) Hindi, (2) English or possibly any other foreign language, and (3) any modern Indian language other than Hindi.

"You will see that this obviously includes Urdu. As there was some doubt about this matter,

*"U.P." = The State of Uttar Pradesh

I wrote to the Education Minister and he had clarified it as stated above by me."
—Yours, etc., KHWAJA AHMAD FARUQI
Delhi, January 26

Sir,—Dr. Mohammad Hasan has rightly emphasized the importance of the Urdu language and literature in keeping our national solidarity alive.
—Yours, etc., ABDUL HAQ.
Delhi, January 30

Sir,—Urdu is perhaps the best of all Indian languages in diction and in idiom and is certainly one of the most aesthetic languages in the world. Its calligraphy is one of the most picturesque.
—Yours, etc., B.K. ROY CHAUDHURI.
Calcutta, January 25

Sir,—The misconception that "Urdu is primarily a Muslim cause", which even you did not escape in your leading article "Politicking over Urdu" (November 20-21), has made this fine language the target of aggression from rank communalists. Dr. Hasan gives the proper answer to such misconceptions in his article in The Statesman of January 25-26. Dewan Birendranath had also dealt with the question to his article "Contemporary Developments in Urdu" in the Statesmen of October 25-25, 1964, and he wrote: "A great many Urdu poets of note such as Firaque, Mahroom, Mulla, Aman, Azad and Arsh, as also popular writers such as Rajinder Singh Bedi, Krishan Chandar, Fikr Taunsavi, Kanhaiya Lal Kapur, Ranbir, Prem Nath Dar, Dutt Bharati and this writer (Zafar Pyami), are non Muslims."

Why then has this unfortunate language been given stepmotherly treatment? Is it because of the mere fact that its script is Arabo-Persian, or that it is a national language of Pakistan or the fear that it is the rival of, or antagonistic to, Hindi? Is it not strange that while the demand of the Nepali and Sindhi-speaking people, who form very small linguistic minorities, was fulfilled, the demand of the 23 million Urdu-speaking Indian nationals has been ignored?

Time will show how far we are sincere to our secular and democratic ideals.—Yours, etc., MUHIUDDIN SHAHEEN.
Purulia, January 30

(The Statesman, February 7, 1967.)

TOO MANY LANGUAGES

OXFORD, England—New Delhi has commissioned a group of scholars here to work on India's new constitution. It must be expanded into 14 languages for the Indians to understand it.

.....

HINDI (NOT HINDUSTANI) is India's official language. It is the language of 181 million Indians. However, Urdu is spoken by 55 million. They share essentially the same roots and are written in what is called there Davanagari script. And 12 other languages plague 288 million other Indians - more people than there are in the United States - in India's 524 million population.

.....

(Albany Times Union, May 1, 1970.)

INDIAN AIDE QUITS IN LANGUAGE RIFT

NEW DELHI, Sept. 5—Foreign Minister M. C. Chagla has resigned in protest against a Government move to replace the teaching of English with Indian regional languages in five years.

In a letter to Prime Minister Indira Gandhi last Thursday, which he made public today, Mr. Chagla said that the move was "hopelessly unpractical and unrealistic" and that "it is likely to threaten, if not undermine, the unity of India."

Mr. Chagla, who was Education Minister before he became Foreign Minister early last year, said that he did not want to continue in the Cabinet and hold "collective responsibility" for the educational policy.

In her reply today Mrs. Gandhi said that she had tried to dissuade Mr. Chagla from resigning. She told him: "Your assumption that our education policy is undermining the unity of the country is not valid."

Although the Education Minister, Dr. Triguna Sen, has indicated that the Government is considering replacing English with the 13 Indian languages recognized by the Constitution, no formal decision has been announced.

Some people feel that a Government move to replace English with undeveloped regional languages would create a vacuum for Hindi to fill as the official language. Those who oppose Hindi insist that English be continued indefinitely. A bill is pending in Parliament to make English an associate official language for an indefinite period.

Informed obse vers speculate that Mr. Chagla might have used the language issue as a pretext for quitting the Government. It was reported recently that Mrs. Gandhi was contemplating a Cabinet shuffle.

.....

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HISTORY TEACHING

Sir,—In the controversy raging over the subject of the quality of education being imparted in schools and colleges, few seem to have taken notice of the sorry state in which the primary and middle school education is in this country, not excluding education in the convent schools. While in Chandigarh, a couple of days ago, I had an opportunity to see some of the books prescribed for the boys and girls in fifth class of a local convent school. I was deeply pained to see that Indian boys and girls were being taught British history to the total exclusion of Indian history. May I ask if Indian history could ever be taught to English boys and girls in an English school in the U.K. to the total exclusion of teaching of British history?

An educational lapse of this nature is so serious that it is nothing short of an onslaught on the mental development of our boys and girls as it makes them look for inspiration to the heroes of other nations rather than their own. Teaching of British history

to the highly impressionable minds in primary and middle classes is extremely objectionable. At this stage of education, Indian boys and girls should be taught history of their own country as well as those of others.—Yours, etc.,
BALJIT RAI
Jullundur Cantt

(*Hindustan Times*, 2/28/67.)

****

INDIA ACCEPTS EVERYTHING REJECTS NOTHING

See text, page 78.

(From *The Times of India*, January 29, 1967.)

Historic India

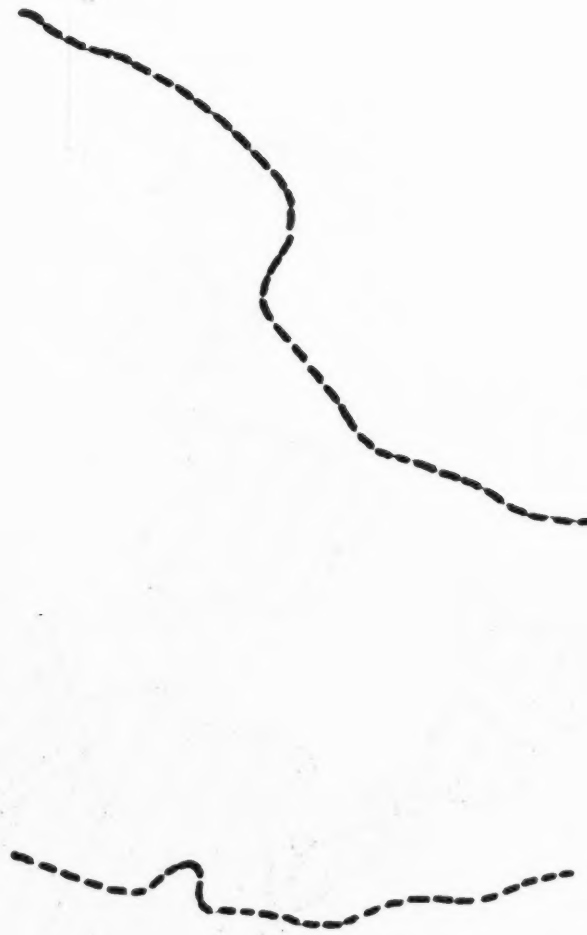
☐ Approximate Boundary of Ashoka's Empire c. 260 B. C.

93 001

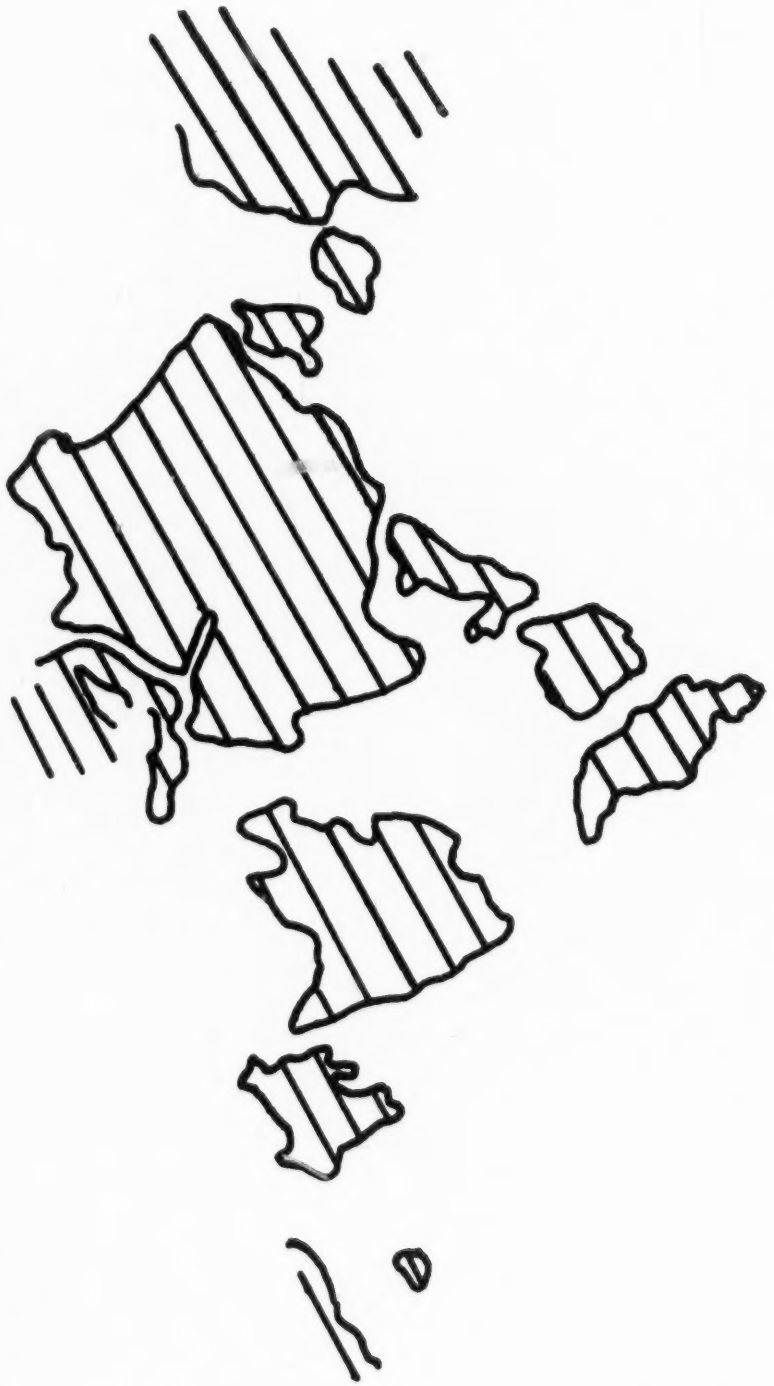
☐ The Gupta Empire c. 395 A.D.

94 101

95 102



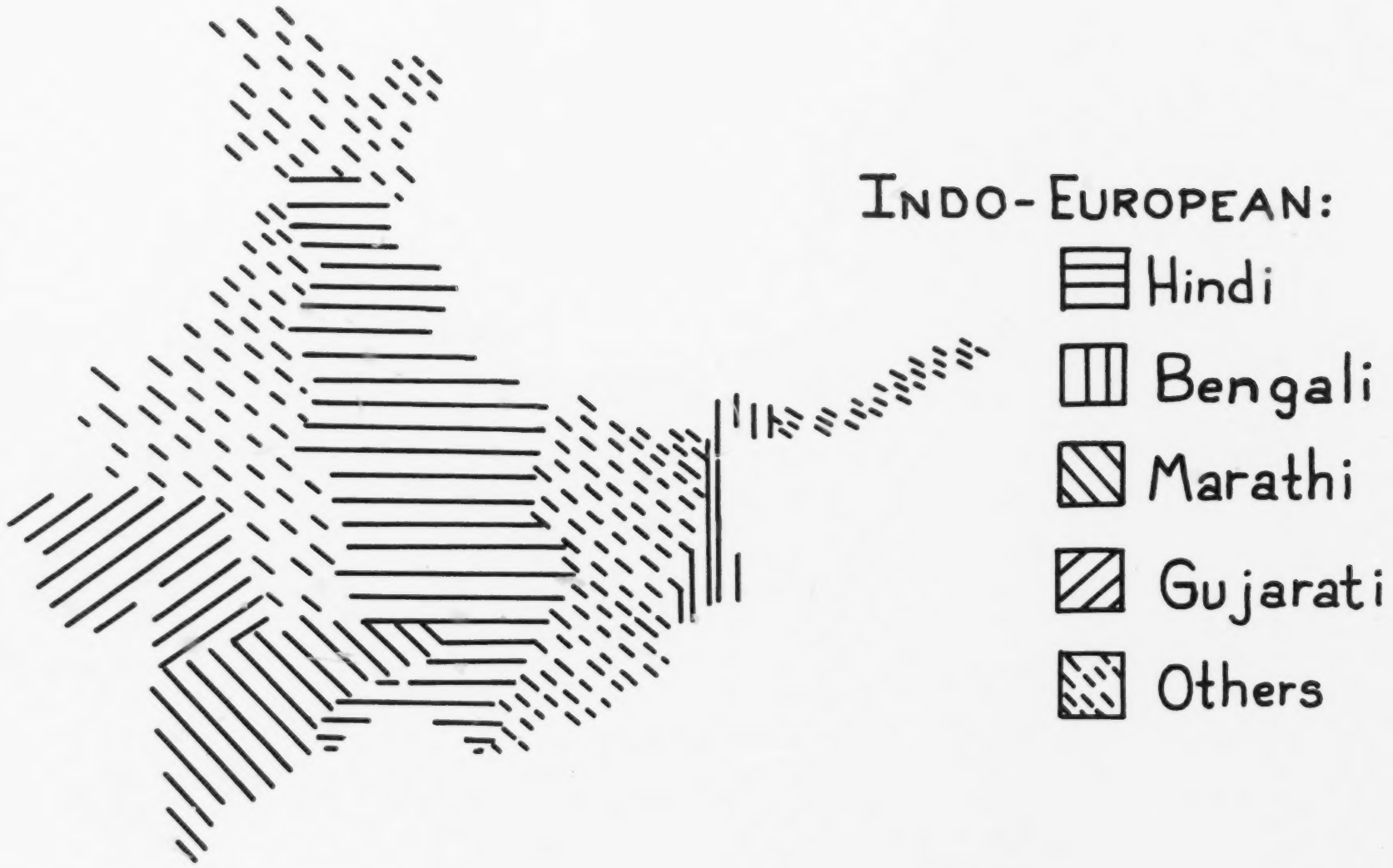
Akbar's
Mogul
Empire
c. 1600



□ British India, 1914

▨ Princely India, 1914
562 States

LANGUAGES OF INDIA


INDO-EUROPEAN:
Hindi
Bengali
Marathi
Gujarati
Others

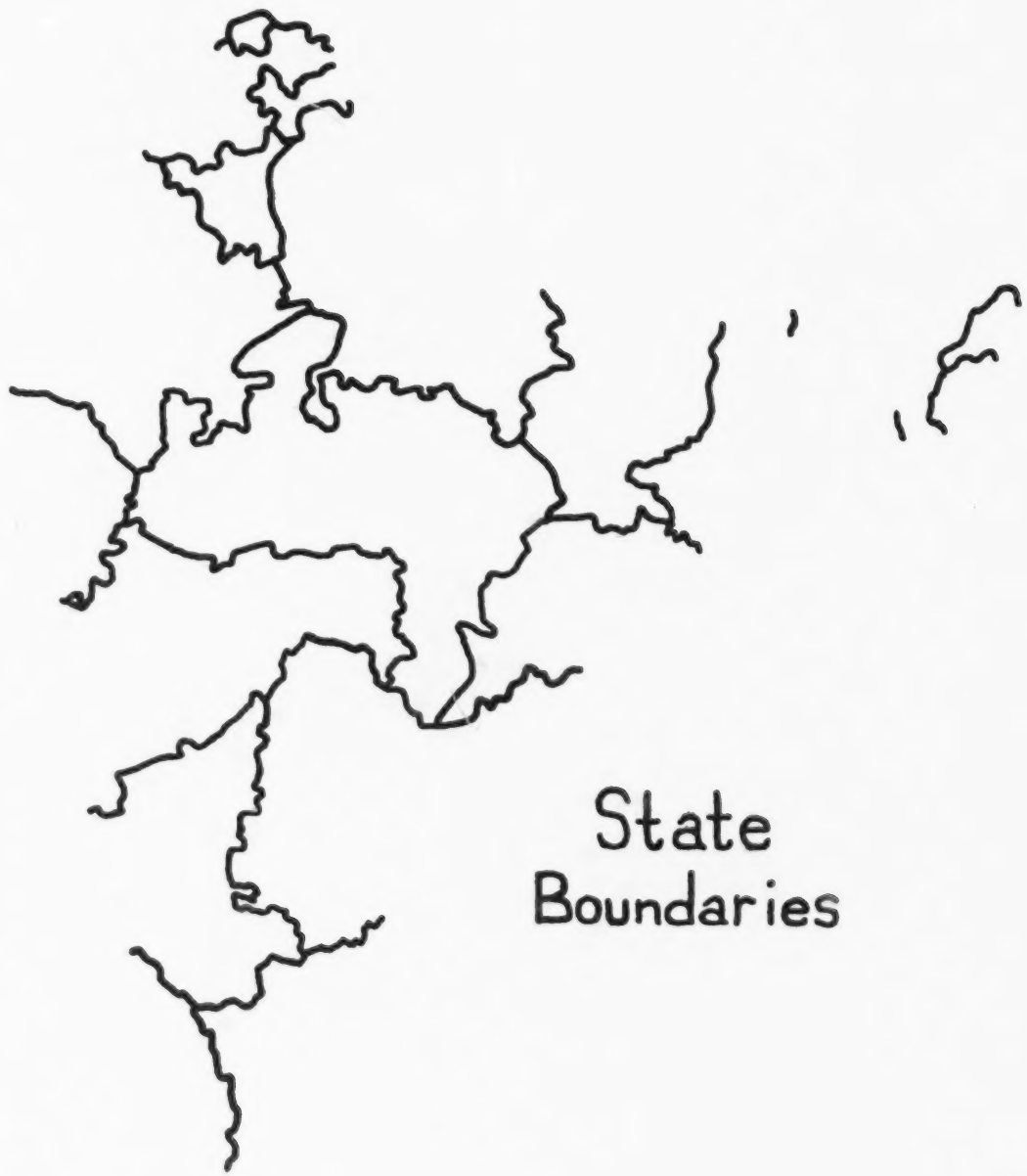
66

DRAVIDIAN:

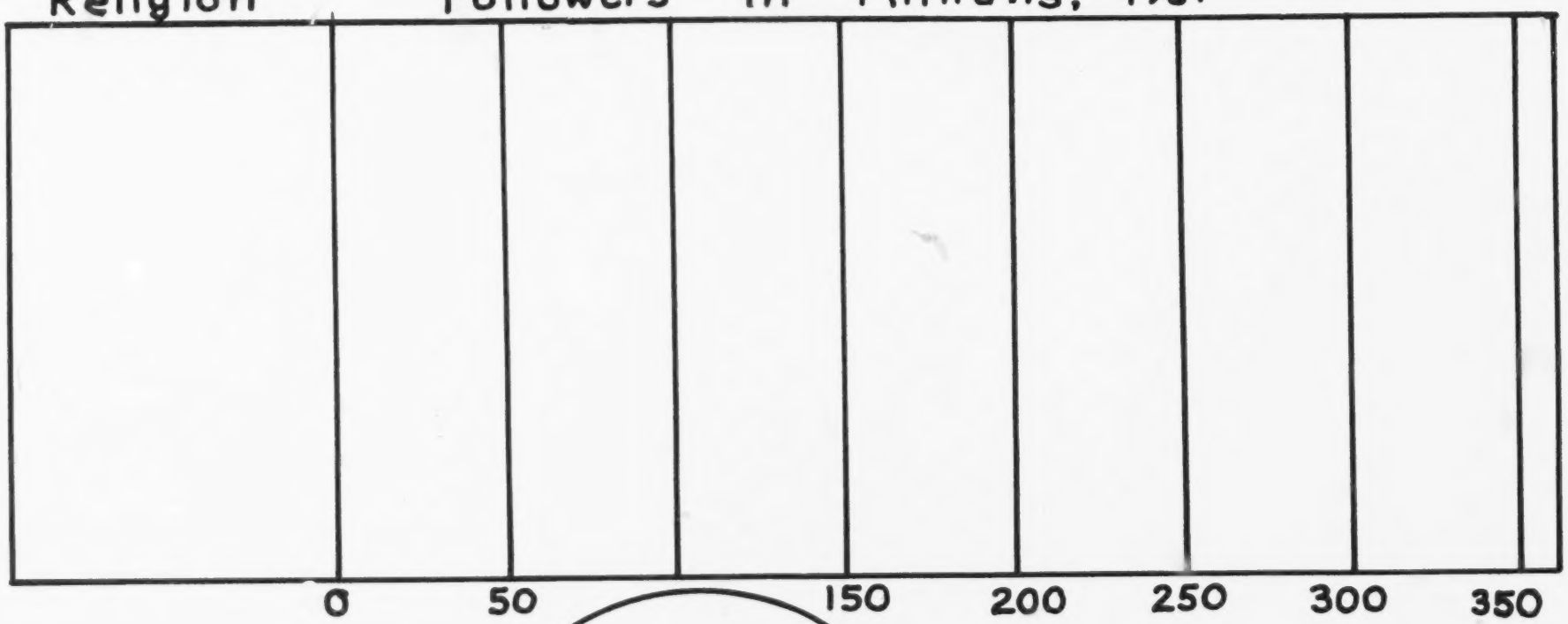
Telegu

Tamil

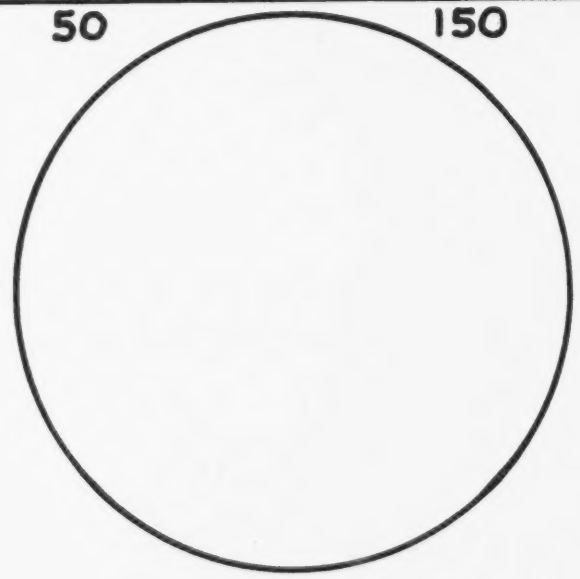
Others


State
Boundaries

RELIGIONS IN INDIA



As A
Per Cent of
the Total
Population



Hindu

Hindus

Muslim

Muslims

Christian □
Sikh □
Buddhist ▯
Jain ▯
Parsi |

Others
Sikhs
Christians

RECENT CHANGES IN THE STATUS OF WOMEN SEEM INCONSISTENT WITH THE ROLES TO WHICH TRADITIONAL SOCIETY ASSIGNED THEM. (Page 35 of Social Studies 9 syllabus.)

Instructional Objectives

- Given situations posed in literature or in real life, the student will demonstrate his understanding of women's role in India by correctly comparing the woman's status with that of men, with respect to such characteristics as legal position, social position, independence, authority and opportunity for advancement.
- The student will demonstrate his understanding of the acceptance, in Indian society, of women's abilities and leadership potential by citing comparable statistics, for India and the United States, of women in political and professional roles.
- The student will demonstrate his understanding of cultural persistence by identifying elements in the role accorded to women in India that can be found in the earliest traditions of the Indian people.
- The student will demonstrate ability to evaluate validity of data for hypothesis testing or constructing generalizations by identifying those groups in the Indian population for whom articles in an English language newspaper have significance with respect to cultural change.
- The student will demonstrate his ability to perceive relationships by stating several testable hypotheses concerning changes in the status of women in India today.

Note To Teacher

An Indian woman serving as a consultant to American schools recently remarked that American students whose queries never moved beyond dating in an hour's question period had obviously learned little about India and Indian people. Perhaps more than is true for any other understanding and related body of content in the Guide, this module deals in an area in which the student finds it very difficult to make valid judgments or to divest himself of his American teenager outlook sufficiently enough to empathize with his Indian counterpart. The material carries high motivational possibilities, since definition of role as a man or a woman is an area of immense concern to the ninth grade student. To raise the discussion above a superficial "bull session" approach, the teacher will find it advisable to deal more with the cognitive rather than the affective aspects. Questions concerning *why* an Indian girl accepts the arranged marriage rather than the *how would you feel* if your parents arranged a marriage will lead to much more productive investigation of life in India today.

A second area of realism about Indian women is that of civil rights. One major reason why educated Indian women might not feel the need for a women's liberation movement in India comparable to the American movement is that the educated Indian woman has apparently had much more acceptance since Indian independence in achieving political and professional status than does her American counterpart. The reasons for women's achievement in India should also be an area of inquiry and discussion.

Factual Content Useful For This Module

- The significance of the Ramayana in the education of Indian children; the Hindu traditions regarding women, such as chastity, obligation to serve males, inferiority in religious affairs.
- Constitutional provision for women's rights; a comparison to previous legal provisions.
- Effect of current urban trends in India upon status of women.
- Career of Indira Gandhi; other women of accomplishment.

Introductory Strategies

Make available to students the newspaper ads from page 108 and show a film (or, where resources and scheduling permit, have groups of students view different films) with the only instructions given:

- How would an Indian male describe the "ideal Indian woman" according to this film and these ads?
- What clues to support this opinion are given in the film; in the ads?
- What indications are there of a) social class, b) area of residence (rural - urban; other), c) time period in which the film was produced or the ad was written?

Suggested films and pictorial sources for classroom use:

- *Radha's Day*, Syracuse University — This film was made specifically with ninth grade classroom use in mind. It focuses upon the life of a Brahmin girl in present-day Madras. A teacher's guide has suggestions for identifying various aspects of women's role, as well as other background information.
- Slides: Cutler Coulson's list (see page 150) includes a number focused upon women's role. The Jaipur collection (see page 150) may be reviewed for this purpose.
- Filmstrips: any filmstrips used in teaching about India should be reviewed in terms of women's role.

Feature films particularly appropriate for this investigation:

Although these films are over 100 minutes in length and would have to be rented from commercial feature film sources, they were both made in India, and represent Indian views of the world in which Indian women live.

- *The Householder* - based upon the Jabvahala novel of the same title, the film is concerned with the problems of a young school teacher and his wife in post independence Delhi. Rental: Columbia Cinemateque, New York City, Institutional Cinema Service, New York
- *The World of Apu* - available from Brandon Films, New York, or rental center handling their films — This is the third film of a trilogy and deals with a young couple in Calcutta, taking the viewer through marriage, birth and death within the family.

Alternate (or small group) Strategies

- A group of students may use the selection from *Amrita* for the same type of observation as that of the film. They may present this as a play for class analysis of the questions on page 106. An equally useful source concerning an arranged marriage in an upper class family in the 1950's is found in Ved Mehta's auto-biography, *Face to Face*, in Chapter 10, "Marriage In The Making." This could be used for comparison or, instead of the selection from *Amrita*. Cuban, *India*, pp. 58-61 has a similar account.
- A student or students could analyze a novel such as Markandaya's *Nectar In A Sieve* or Narayan's *The Bachelor of Arts* or Tagore's short story, *The Conclusion*, for similar clues.
- Students could review the village case study, identifying some clues concerning role of women.

Major Strategies

Investigation should center around the similarities and differences in the answers to these two major questions:

- Historically, what has been the traditional role of the Indian woman?
- What roles are women playing in present-day India?

The analysis of the cue materials given below, and of others developed through research should go beyond the mere descriptive phase. For example, a study of education, formal and in the home, for Indian girls in different historic periods and in different locales should lead to posing inferences or hypotheses concerning the life for which the girls were being prepared.

A very important part of the traditional definition of role is that which comes from Hindu religious thought. In conjunction with the selection from the Ramayana, readings concerning female role as defined for Hindu goddesses should be used. Selections from Johnson and Johnson, *God and Gods In Hinduism*, describing Shakti - The Female Principle, Siva and Parvati, and Siva and Kali are helpful in developing the Hindu picture of woman.

In addition, each entry used should be analyzed as to its representative nature in speaking for Indian people: How many of the categories (subcastes; urban and rural groups; North as well as South Indians; Moslem as well as Hindu; etc.) would have:

- read or studied the Indian Constitution's provisions concerning women?
- read or heard the Ramayana?
- access to the newspaper from which the quotes are taken?
- been represented in Dr. Cormack's sample?
- been interviewed by the Community Development program?
- a female relative at Lady Hardinge Medical College?

(for each item this is very important: was this selection written by an Indian or a Westerner?)

Teachers will find it necessary to update the "current status" material with additional accounts of prominent Indian women, as well as news stories, and other selections from current literature. For example, a recent article in *New York Times* by Dom Moraes (February 14, 1971, Section VI, page 10) is particularly helpful in portraying the role of Indian women not as *inferior*, but different. The brief discussion in this article of Mrs. Sinha, a political rival, is of interest, in that she reveals how she feels in a career-woman role.

Newspaper Ads

WANTED SUITABLY WELL-PLACED MATCH AROUND 30-40 for a highly connected, good-looking homely* M.A., Khatri girl, aged 27. Doctor/Engineer/Government Officer preferred. Caste no bar. Early decent marriage. Apply Box 35874-CA. Hindustan Times, New Delhi-1.

WANTED SUITABLE, EDUCATED SERVICE MAN, for Vaish widow, 22 years, beautiful. Graduate doing B.T. Box 38833-CA. Hindustan Times, New Delhi-1.

WANTED A SUITABLE JAIN BOY FOR A GIRL M.Sc. (Chem.) 23 yrs. M.A., good-looking, Govt. service, getting Rs. 500/- p.m. Decent marriage. Father leading Advocate. Apply Box 24360-M. Hindustan Times, New Delhi-1.

WANTED GIRL FOR A YOUNG VAISH, AGE 28 years, good income. Box 37794-CA. Hindustan Times, New Delhi-1.

WANTED A HEALTHY, BEAUTIFUL AND WELL EDUCATED girl from a high family for a handsome, healthy and double M.A., Punjabi youth, 26 years, Malhotra with considerable property of his own. Asstt. Manager of a very good Tea Estate (Better than Class 1 Service, s/o a rich Tea Business Magnate. Full detail in the first instance. Box 25215-CH. Hindustan Times, New Delhi-1.

*Home loving

DECENT MATCH FOR EDUCATED, PRETTY KHATRI sisters 18 & 20. Decent marriage. Box 38806-CA. Hindustan Times, New Delhi-1.

WELL-ESTABLISHED MATCH FOR BEAUTIFUL, GRADUATE. Saksena Dusrey, homely* girl. 18. Early decent marriage. Dowry seekers please excuse. Box 24339-M. Hindustan Times, New Delhi-1.

WANTED A BEAUTIFUL EDUCATED LIFE COMPANION, preferably Lady Doctor, for a Brahmin, 38, running his own clinic. Caste no bar. Box 38835-CA. Hindustan Times, New Delhi-1.

WANTED FIRST CLASS MATCH FOR A HANDSOME Oswal Jain. Graduate, aged 26, doing flourishing business. Father holding top position in leading business house, other relatives highly connected. No sub-caste restriction. Write Box 24338-M. Hindustan Times, New Delhi-1.

PRETTY, TALENTED GIRL FOR CIVIL FLYING instructor (Hindu), 32, income Rs. 2000/P.M., hobbies music, arts, vegetarian. No bars. Box 35856-CA. Hindustan Times, New Delhi-1.

PRETTY KHATRI GIRL, FOR HANDSOME BOY, 27, senior cambridge passed, photography in England, drawing rs. 1,500/-, coming soon for marriage. Atmaram Bahal. 5/5188, Krishan Nagar. Karol Bagh, Delhi-5. 35868-CA.

(From the *Hindustan Times*, February 26, 1967.)

The following selections from *Amrita* concern family pressures to break up an undesirable romance between Amrita and Hari, who have met through their jobs as radio announcers. The influential members of Hari's family, that is, his mother, his elder sister, Prema and her wealthy husband, Suri, have decided to arrange his marriage immediately. The Anands are the parents of Sushila, the girl selected for him. (The family sometimes call Hari, "Kaka," a nickname.)

Krishma Sen Gupta, a young college professor who had spent 5 years in England as a student rented rooms in Amrita's home.

Mr. and Mrs. Anand were received with great honour. The cow, who had been sitting at her ease in the middle of the courtyard, was banished into her shed, all the chairs and footstools in the house were brought out, sherbets were offered and the little servant-boy despatched immediately to fetch Suri and Prema. The two visitors offered courtesy for courtesy, protesting hard that this was their own home, so what need was there for ceremony. Nevertheless Mohini, Hari's younger sister, hastily put on a clean duppata while Babla, the younger brother, was pushed into the bathroom to wash his hands and change his shirt. The mother looked nervously towards Hari, but there was no need for anxiety there: he was fresh from a bath and scrupulously clean in the fine white kurta and pyjama he always wore at home; his hair shone like a mirror. But he was rather surprised at all the fuss: he had not thought that the Anands were such important people. He felt Mrs. Ananda's sharp black eyes boring into him, and thought that she must still be bearing a grudge against him because he had talked to her daughter on the night of the party. He wished now he had never talked to her, even though she was pretty and could sing with great feeling.

It was some time before Suri and Prema arrived because, having heard who had come, Prema had had to change her clothes. She was very fine now in a pink silk kamiz with blue roses on it and a pink salwar; the duppata was also pink, to match. Mrs. Anand was dressed up in a vividly flowered salwar-kamiz and a duppata of green net. The two of them greeted each other with great cordiality and scrutinised one another's clothes.

When they had all settled down again, Prema and her mother exchanged significant looks and then glanced towards Hari.

'Brother,' said Prema, 'yesterday we heard our Phuphiji is not well in her health, perhaps you will go and see how she is feeling today.'

'What, now I am to go?' asked Hari, he wanted to sit and listen to the conversation and also drink sherbet.

'Yes now,' Prema said a trifle sharply, and to the younger brother, 'You too will go,' pinching his arm to forestall objection.

After the two brothers had reluctantly gone, more sherbet was served and also several bowls of sweets.... Mr. Anand, a dried-up rather dark little man, kept looking

(From Amrita by R. Prawer Jhabvala. W.W. Norton & Company, Inc. New York. 1955.)

at Suri with adoring eyes, and enthusiastically greeted every remark he made. For Suri was his ideal: a man who did well in business....

For the first half-hour conversation was general, discreet and exquisitely polite. Then at last the mother said, 'What a beautiful girl is your eldest daughter,' and Suri said, 'And what a voice,' and Prema, 'A jewel of a girl.'

Mr. Anand, who was of a rather excitable nature, giggled and rubbed his hands; but his wife said calmly, 'She is a good daughter to us.'

'Such a daughter I would like to see in my house,' said the mother; and Prema, 'Such a sister it would be good to have.'
....

'She is very young,' said Mrs. Anand.

Suri slapped the palm of his foot which he was holding under him: 'It is her youth we value.'

'The younger the wife, the better it is for the husband,' said Mr. Anand, and would have giggled if his wife had not glanced at him; he scratched his thigh instead.

The mother sighed and said, 'Our children are always young for us. My Hari, he is twenty-two years old—but for me, what is he but a child?'

.....

Suri came in from behind him and clapped him on the shoulder in a brotherly fashion. Suri laughed uproariously when Hari gave such a jump, and asked him what was the matter, was his mind far away and lost in thoughts of love. Whereupon Sushila blushed and looked shyly at Prema who pressed her hand, and Suri laughed still more. Hari also laughed, though a little uncertainly and only out of politeness; and Sushila blushed more than ever.

Then Mrs. Anand came to call for her; she had a good look at Hari.... Prema let go of Sushila's hand and asked Suri, did he not think it would be polite to take Mrs. Anand and Sushila home in the car.

.....

Hari was very glad to be alone with Prema at last. 'I must talk with you,' he said. 'It is very important.'

'And I,' she said, 'must talk with you. It is also very important.'

.....

'It is about Amrita,' Hari said.

Prema made a sound of impatience.... 'Again that girl,' she said. 'I thought it was all finished.'

'All finished!'

'I told you: she is not the girl for you. You must forget her.'

'But I love her.'

'Love, love,' Prema said, 'you do not even know what love is.'....

....'You are only a boy, there are things you do not understand.'

'I know that I love,' he persisted with quite unwonted obstinacy.

'Perhaps you do not know whom it is you love,' she suggested....

....'Of course I know: it is Amrita, who else.'

'You know nothing,' Prema said. 'You do not even know yourself or you would never think that this girl is good enough for you. You do not love her, she has only made you believe so.'

.....

'Her grandfather,' he began, but Prema interrupted him immediately.

'I have no time to listen to that now. I have something really important to speak with you about.'

'And is not love important?' Hari said; he thought that appeal would surely strike an echo in her heart.

But it was the wrong echo. 'Yes,' she said, 'that is what I want to speak with you about.'

Just then Suri came back.

.....

Suri turned to Hari and said, 'You are happy now?'

'I have not yet told him,' Prema said.

'What?' Hari asked.

Prema took his hand and said, quite gently now, 'Kaka, do you not think Sushila is a beautiful girl?'

'Yes,' Hari said, 'she is very nice.'

Suri burst out laughing: 'How slow he is!' But Prema clapped her hands in the air, crying 'There is nothing to laugh about!' Hari looked from one to the other.

Prema took his hand again. 'Kaka,' she said, in the same gentle tone as before, 'we have all been thinking that it is time now for you to be married.'

'You have been happy long enough,' Suri said.

'Why do you not keep quiet!' Prema turned on him. 'Why must you spoil one of the most serious moments of my brother's life?'

Hari was quite amazed. 'You mean,' he said, 'you are arranging...'

.....

'I did not know,'...'You are arranging...'

'Yes, Kaka,' Prema said. 'You and Sushila. We think it is best for you: she will give you happiness.'

Hari nodded. He had always known that sooner or later this would come, sooner or later his family would decide that it was time for him to be married. He had always accepted the prospect with equanimity: what must be must be, and anyway it had to happen to everybody; it was life.

'Like all wives, she will give you happiness,' Suri chuckled.

'Yes,' Prema said fiercely, 'like all wives, when they are treated right by their husbands.'

And Sushila Anand: they had chosen well for him, he had no cause to complain. She was pretty, very

pretty—prettier than Amrita even, though he did not care to admit this too openly to himself—she had a beautiful voice, she was very intelligent and very soulful, and he had no doubt that she was skilled in household affairs. A man could not ask for a better wife.

'Are you content, Kaka?' Prema asked him.

'Of course he is content,' Suri said. 'She is a beautiful girl, and young and fresh.'

Then too, Sushila was a girl from his own community, she had been reared against the same background and to the same habits and traditions as he himself had been. He would not have to feel any constraint in her or her family's presence; his ways were also their ways. He would be able to eat with his fingers and burp when he wanted to (many a time had he had suffered discomfort in Amrita's presence because he had not wished to offend her with a noise which was probably not taken as much for granted in her family circle as it was in his). He would be able to speak his native, racy, colloquial Punjabi and feel no embarrassment because his English was not as good as it might be. Her family would accept him as he was, and his family would accept her. Life could flow on as it always had done, practically without any readjustments. It was a smooth, sweet, honeyed path they were laying for him.

.....

The following scene took place at the Anand home several days before the wedding.

Purified by bath and prayer, the Anand grandmother came up the stairs. She sat down near Prema but did not greet her; she even ignored Prema's own respectful greeting and angrily drew her feet away...

.....

The grandmother's mumbling began to get louder, even in places comprehensible. 'Sin,' they could pick out, 'it is sin before God.' They all looked uncomfortable now, except Mrs. Anand, who remained unmoved and at her ease.

.....

Suddenly the old woman said quite loudly, and as distinctly as her lack of teeth would allow, 'It is not a marriage, it is a sin; a sin before God.'

.....

'Sin!' the old woman shouted. 'There has been no betrothal ceremony, no ceremonial letter has been sent, the bridegroom's people dare to show themselves in our house, and it is called marriage? It is called sin!'

A murmur of sympathy came from some of the other old women. Indeed this was not the way things should be done, not how they were always done. She was right, let her speak out; if they, the old women, did not see to it that things were done in the old, in the correct manner, what would become of their community?

'Never will they be blessed,' the old grandmother prophesied, 'God will never gladden them with a son, even all prayers will be unavailing, because the proper rites and ceremonies have been neglected. That such a disgrace should fall on my son's family, after all the prayers and all the good deeds that have been stored up, O, O!'

And O, O!' the other old woman echoed, and rocked their heads from

side to side, one hand laid on the cheek, 'O, O!'

.....

It would not be true to say that Krishna SenGupta had never thought of Amrita in terms of woman and love. In a society in which there was not much opportunity for social intercourse between the sexes, it came naturally to a young man to think of every young woman of his own class in such terms. From the first moment he had seen her—or rather, even before that, when he had first learnt of her existence—he had considered her possibilities. But he had quickly summed them up as practically nil. Abroad he had got used to a freer type of woman, more experienced, more outspoken, more conscious of the effects of her sex and more deliberate in her use of them; Amrita's reticence, her complete mental innocence, what he called her prudery, repelled him....

However, he had been back in India for four years now, and the memory of the kind of women he had learnt to like was fading....certainly, whenever he saw an Indian or Eurasian woman behaving with the freedom of a European one, he experienced a feeling of distaste. But Amrita's shy smile, her soft voice, her hands fluttering from out of her sari, these belonged; and what formerly he had characterised as prudery, he now thought of as a natural, a very fitting, reticence....

.....

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PART IV
DIRECTIVE PRINCIPLES OF STATE POLICY

.....

39. The State shall, in particular, direct its policy towards securing——

(a) that the citizens, men and women equally, have the right to an adequate means of livelihood;

(b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good;

(c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment;

(d) that there is equal pay for equal work for both men and women;

(e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;

(Continued on next page.)

(f) that childhood and youth are protected against exploitation and against moral and material abandonment.

(Taken from the Indian Constitution, copyright 1949. Reprinted by permission.)

****

An interview with some students at Lady Hardinge Medical College, New Delhi:

Q. In U.S. many girls will not go on to school for a medical degree for fear that they won't get married, because one might be too well educated compared to her husband. Is this feared in India also?

A. Oh no, a medical degree makes a woman more valuable in the marriage market. She is not considered a competitor of her husband. A number of our classmates (in the college) are already married.

Q. Would you vote for a woman for office?

A. Of course. We are very proud of Mrs. Gandhi.

Q. In thinking about your life after you leave college, how do you see yourself—primarily as a wife and mother, practicing medicine when time permits, or as a medical practitioner, possibly rising to chief of staff in a hospital?

A. Both; I expect to raise a family, and to be an active practitioner.

Q. How could a woman, being second to the men in her family, be number one professionally? That is, for example, chief of staff in the hospital?

A. A woman in India is really two people. In her public life she is accepted on the basis of her training and her talent. She is not thought of as different because she is a woman. At home she is always second to her husband—because she is a woman!

****

Readers' Views

MARRIAGEABLE AGE

To The Editor, "Times of India"

Sir,—As things stand, the average girl in rural India is married away at the age of 15. This is a great advance over the age-old practice of getting her married at the age of nine or 10. This is certainly not the outcome of any social legislation, such as the "Sarda Act", but of social and economic factors like the spread of education among females, the exodus of boys from villages to the cities in search of employment, non-availability of accommodation in urban areas for raising families, the spread of consciousness among youths that marriage should be postponed till they are economically independent, and so on.

Girls in urban areas are married away by their parents around 18 or 19 depending upon the parents' social standing, their financial condition, the educational attainment of the girls, the availability of boys of a required standard, economic independence of girls, etc. Just as water finds it own level, our social practices are undergoing change in accordance with the requirements of the time.

Indian girls mature physically earlier than their counterparts in Western countries because the hot climate leads to early attainment of puberty. There are instances of some girls attaining puberty as early as nine or 10, particularly in Indian villages. Indian gynecologists would also confirm that the ideal child-bearing age-group under Indian conditions is between 18 and 25 years for the average Indian girl. It is common knowledge that in India women show signs of aging earlier than men. One possible reason for this is late marriages and consequent late child-bearing. It is futile to argue that raising the marriageable age to 21 years would help reduce our burgeoning population. Early marriages have nothing to do with the rise in population.

Raising the marriageable age to 21 would also entail certain social and economic hardships. Girls who have attained a normal marriageable age would have to mark time till they are 21 although they may be keen to marry, thus giving them scope to go astray. Indian society rightly does not believe in allowing girls and boys to mix freely before they are married. Under the circumstances, what are the girls who have attained a normal marriageable age and who are otherwise fit to marry to do till they are 21?

And why should parents who are in a position to marry away their daughters bear the economic burden of supporting unmarried daughters and undergo the mental worry of finding a suitable match for their daughters until they are 21? What are the employment opportunities available to girls who have completed their education early? There are certain social and economic problems that would provide a formidable deterrent to the implementation of an ill-conceived piece of social legislation like raising the marriageable age.

(Mrs.) Shailaja S. Baraokar
Kolhapur, January 16
(From *The Times of India*, January 25, 1967)

MARRIAGEABLE AGE

To The Editor, "Times of India"

Sir,—Mrs. Shailaja Baraokar's arguments against raising the marriageable age (January 25/26) are fallacious, orthodox and unrealistic. They are based upon outdated Hindu doctrines. The most urgent problem before India is that of the population explosion. The child-bearing age-group, it is argued, is between 18 and 25 years. Raising the marriageable age would still leave scope for child-bearing between 21 and 25 years. The fear of girls "going astray" because they cannot get married until 21 is baseless and wild.

HASMUKH GANDHI
Bombay, January 25.

(Times of India, February 2, 1967.)

****

HUNDRED YEARS AGO

From *The Times of India*

January 21, 1867

THE PARSEE MATRIMONIAL COURT. —The suit filed by Rustomjee Framjee against his wife Pherozbaee, for the restitution of conjugal rights, was called on before Mr. Justice Tucker at the High Court, Mazagon, on Saturday last, for settlement of issues. Mr. Shantaram appeared for the plaintiff, and Mr. Jehangir Merwanjee for the defendant. It was stated in behalf of the defendant that she was ready and willing to go and live with her husband, provided that he undertook to take proper care of her, supply her with all necessaries, and protect her from the abuse and insult to which she was previously subjected by his relations. The learned judge stated that, in the decree which would be passed by the court, the defendant shall be directed to return to her husband the plaintiff, who, in his turn, would be required to protect and cherish her in future.

Mr. Jehangir presented to the court a petition on behalf of a Parsee female, praying for a divorce and separate maintenance, on the ground of her husband having been guilty of adultery. The case has been fixed for the 8th prox.

(Times of India, January 21, 1967.)

****

DOWRY SYSTEM

Sir,—I am impressed by Mr. A.V. Ramamurthy's encouraging letter pointing out the drawbacks of the dowry system (January 28-29). A middle-class man having grown-up daughters faces so many difficulties in arranging to pay a dowry. In the process he is compelled to minimize the expenditure on his children's education and on food, accommodation, recreation, etc., and thus throws the whole family in never-ending misery. This is the evil which compels the poor father to "sell" his young daughter to a rich and old person. The age-old evil cannot be ended unless the Government takes strict measures against the depraved social custom.—Yours, etc., RAMESH CHANDRA SHARMA.

Vrindaban (U.P.). Feb 2.

(Statesman, February 7.)

WHO IS WHO

INDIRA GANDHI: Born 1917; at the age of 21 became the member of the Congress; went to prison for 13 months; Had education at Switzerland, at Shantiniketan and at Somerville College, Oxford; Member, Congress Working Committee; Member, Central Election Board and of Youth Advisory Board of the AICC; Congress President 1959; first woman Prime Minister of India since 1966.

MRS. VUAYALAKSHMI PANDIT: Born 18-8-1900; Took active part in the Congress movements of 1930 and 1932; President All India Women's Conference 1941; courted imprisonment in 1930 and 1932; Congress Minister of U.P. 1946; Leader of the Indian Delegation to U.N. 1946, 1947, 1948, 1952 and 1953; Ambassador to U.S.A. 1949-51; President U.N. General Assembly 1953-54; High Commissioner of India in London 1956-1961; Governor of Maharashtra from 1962. Member Parliament since 1965.

Shrimati Renu Chakravarty, B.A., (Hons., M.A. (Cantab), Comm, (West Bengal—Barrackpore—1962): Born on October 21, 1917; educated at Loretto House, Calcutta, Victoria Institution, Calcutta and Newnham College, Cambridge; Teacher; Vice-President, National Federation of Indian Women; President, Colliery Mazdoor Sabha. West Bengal Member. First Lok Sabha. 1952-57 and Second Lok Sabha, 1957-62.

Maharani Gayatri Devi of Jaipur, Swatantra, (Rajasthan—Jaipur—1962): Born on May 23, 1919; educated at Santiniketan, Bolepur, Brillimont, Lausanne, Switzerland and London School of Secretaries, London.

Shrimati Subhadra Joshi, M.A. Cong., (U.P.—Balrampur—1962): Born in 1919 educated at F.C. College, Lahore; President, Delhi P.C.C.: Member, First Lok Sabha, 1952-57 and Second Lok Sabha, 1957-62.

(From *General Election in India 1967 - An Exhaustive Study of Main Political Trends*. Edited by M. Pattabhiram. Allied Publishers.)

Madame Bhigajirustom Cama (1861-1936) Madame Cama was a doughty fighter in the cause of Indian freedom. She entered the Indian political scene when Mr. Jawaharlal Nehru was a school boy. She was born on September 24, 1861 in a middle-class Parsi family. She made fiery speeches in London in the cause of Indian freedom. Then she went over to France where she campaigned for 35 years against the British imperialism in India. She published the magazine *Bande Matram* from Geneva: She designed the first Indian national flag. She died on August 13, 1936 at the age of 75.

(From *Great Indians*. Edited by Jagat S. Bright, M. A (Hons.) Published by New Light Publishers, New Delhi.)

A film which might be used with these selections:

CCM Film

Mrs. Indira Gandhi - #BS-994 - from CBS News Production. A "Twentieth Century" Program. (Note: Watch for tapes or films of more recent television interviews, e.g., Elizabeth Drew's interview with Mrs. Gandhi made in May, 1971, shortly after her tremendous victory in the Indian elections.)

GAYATRI DEVI
DRAWS BIG
CROWDS

From Our Special Representative

JAIPUR, Feb 6.—Maharani Gayatri Devi has been drawing larger crowds at her campaign meetings than any other political leader.

A small Press party which accompanied the Maharani at one of her electioneering trips was amazed to find the amount of strain she could bear.

In one day, the Maharani covered over 200 miles in the former Jaipur State area, addressed 20 meetings and attended numerous wayside receptions.

Unmindful of the hazards of travelling in a jeep through dusty, kutcha roads from village to village, she addressed vast gatherings in the Dausa Parliamentary constituency....

Whenever she stopped she addressed the audience as sisters and brothers. She told them the Congress rule in Rajasthan was corrupt and during the 20 years of Congress rule the difficulties of the people had increased....

(Statesman, February 7.)

WOMEN FIGHT SHY OF POLL BATTLE

The Indian woman, traditionally hearth-bound seems to be still fighting shy of the election battle, says PTI.

The reason may be the cost and rigours of campaigning, a naturally reserved disposition, or perhaps an excessive preoccupation with keeping her own house that leaves her little time for participating in the House of Legislature. Or, maybe, she is content with leaving the task of ruling the country to the stronger sex.

Whatever the reason, the fact is that in India, where today a woman is at the helm of affairs, and where women enjoy equal rights with men and have about the same voting strength, no more than 359 of them have joined the India-wide election fray—less than 2 per cent of the total of over 18,500 contestants.

In fact their number has dwindled from the last general election when 401 had stood in the arena among a total of 14,629, or nearly 3 per cent.

.....

(Hindustan Times, February 10, 1967.)

From the Indian epic, the Ramayana

When Seeta heard this unexpected speech, her love for Raama manifested itself as anger that he should for a moment conceive that she could consent to part from him and live in comfort in the palace while he was a homeless wanderer in pathless forests.

"A fine speech you have made, O Knower of *dharma*. It is to me a strange doctrine that a wife is diverse from her husband and that his duty is not hers, and that she has no right to share in it. I can never accept it. I hold that your fortunes are mine, and if Raama has to go to the forest, the command includes Seeta also, who is a part of him. I shall walk in front of you in the forest ways and tread the thorns and the hard ground to make them smooth for your feet. Do not think me obstinate. My father and mother have instructed me in *dharma*. What you tell me is totally opposed to what they have taught me. To go with you wherever you go—that is my only course. If you must go to the forest today, then today I go with you. There is no room here for any discussion. Do not think that I cannot bear forest life. With you by my side it will be a joyous holiday. I shall not be a source of trouble to you. I shall eat fruit and roots like you and I shall not lag behind as we walk.

"I have long wished to go to the wood with you and rejoice in the sight of great mountains and rivers. I shall spend the time most happily among the birds and flowers, bathing in the rivers and doing the daily rites. Away from you, I do not care for Heaven itself. I shall surely die if you leave me behind. I implore you to take me with you. Have pity on me. Do not forsake me now."

Beginning in anger, her speech ended in sobs. Raama explained to Seeta that life in the forests was not as easy as she thought and set out at great length the difficulties and dangers and again insisted that she should not think of accompanying him.

Seeta's eyes filled with tears. "Tigers, lions, bears, snakes--none of them will come near me. They will flee from us at the sight of you. The sun, rain, wind and hunger and the spikes and thorny shrubs you speak of—I shall endure them all cheerfully.

"I am not in the least afraid, and on the other hand you may be certain life will depart from this body if you leave me here and go.

(From the *Ramayana*, translated by Sri C. Rajagopalachari. Reprinted by permission of Bharatiya Vidya Bhavan, Bombay, India.)

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Siva-Parvati symbolize the ideal in matrimonial relationships. A bride wants to be as Porvati to her husband and wants to be loved as Siva loved Parvati. Thus Parvati is widely revered throughout India.

(From Johnson, Donald and Johnson, Jean, *God and Gods In Hinduism*. 1970. page 51.)

The Code of Manu listed the rules for daily life and relationships for Hindus, much as The Ten Comandments and succeeding passages in the Old Testament have done this for Hebrews.

"Hear now the duties of women," says the law-giver, Manu:—

"In childhood, a female must be subject to her father, in youth, to her husband, when her lord is dead, to her sons; a woman must never be independent."

"She must not seek to separate herself from her father, husband, or sons; by leaving them she would make both her own and her husband's families contemptible."

"She must always be cheerful, clever in the management of her household affairs, careful in cleaning her utensils, and economical in expenditure."

"Him to whom her father may give her, or her brother with the father's permission, she shall obey as long as he lives, and when he is dead, she must not insult his memory."

"Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshipped as a god by a faithful wife."

"No sacrifice, no vow, no fast must be performed by women apart from their husbands; if a wife obeys her husband, she will for that reason alone, be exalted in heaven."

"A faithful wife, who desires to dwell with her husband, must never do anything that might displease him who took her hand whether he be alive or dead."—*Manu* v., 147-156.

(From *The High-Caste Hindu Woman* by Pundita Ramabai Sarasvati. Philadelphia, 1887.)

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TABLE 14

SOCIAL CHARACTERISTICS OF LEADERS, MALES AND FEMALES

(All-India distribution)

	Leaders Per cent	Males Per cent	Females Per cent
Brahmins or high-caste non-Brahmins	55.4	34.2	35.6
Finished middle school or more	33.6	10.5	3.3
Finished primary school	28.9	18.0	8.1
Illiterates	23.7	60.5	84.5
Cultivators	87.2	74.3	57.2
Agricultural labourers	0.9	10.0	15.1
Number of respondents	1,414	3,375	2,435

(From *Awareness of Community Development in Village India - Preliminary Report.* Lalit K. Sen and Prodipto Roy. National Institute of Community Development. pp. 43-46.)

TABLE 18

PERCENTAGE OF RESPONDENTS WHO ADOPTED IMPROVED AGRICULTURAL AND HEALTH PRACTICES

(All-India distribution)

Improved Practices	Leaders	Males	Females
Chemical fertilizer	76.4	43.2	36.0
Improved seed	67.5	31.5	25.4
Insecticides	58.2	25.4	23.8
Improved plough	41.1	15.2	11.3
Small-pox vaccination	85.5	78.7	73.6
TABC	66.3	51.1	44.4
Family planning	10.1	4.5	3.2
Number of respondents	1,414	3,375	2,435

(From *Awareness of Community Development in Village India - Preliminary Report*. Lalit K. Sen and Prodipto Roy. National Institute of Community Development. pp. 43-46.)

See page 32 for chart on Enrolment Above High School Level.

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The following selection from Cormack, M.L., *She Who Rides A Peacock*, is a report of a study done in 1959-60 to determine the awareness of and attitudes of university students toward social change. To what extent do students' ideas differ from those of their elders? How do they feel about these differences? What are their ideas about changing India? Are these students building a bridge from "traditional" to "modern" India? (Note: these quotation marks are the author's. The definitions which Dr. Cormack used for these two terms are as follows: tradition—ways things always have been done; modern—finding new ways of doing things, by scientific principles and methods, use of rational powers for control and/or modification of one's physical and social environment.)

WOMAN'S PLACE

The problem of the Indian woman today is not that she cannot vote (she can and does), stand for office (she runs!), or command respect (she always had it). It is—as with women in most countries—that of being *herself* as she also fulfils traditional mother and wife roles. In our research study, *The Hindu Woman*, we found little "concept of self" as we of the West understand it. The ideal Hindu woman was supportive, was the perfect "helpmeet", was the self which had no meaning save in relationship to family and serving that family.

Modern, educated Indian girls and young women, however, have had experiences different from those of their mothers and grandmothers. Rising out of a non-competitive society, they have had to compete, to respond to new challenges, to stand on their own feet... Few want to be anything but happy wives and mothers, but the recipe for happiness is changing. Ingredients of "educated happiness", to use the term we heard, "include self-realization through the development of the individual potential". One young lady smiled as she said, "Peeling an orange and hand-feeding it to my husband as I sit at his feet in humble adoration is not my idea of marriage! I want to be his intellectual and social companion—not his slave."...

(From *She Who Rides A Peacock* by Margaret L. Cormack. Reprinted by permission of Asia Publishing House, Bombay, India.)

TABLE 48

WOMEN AND EDUCATION

Women should be encouraged to education through	Rank	Total %	Comparison Male %	Comparison Female %
University	1	84	80	88
Secondary School	2	47	40	55
Pre-university	3	43	35	52
Elementary school	4	36	34	51

Many incorrectly responded more than once to "encouragement in women's education"...

TABLE 49

POSITION OF WOMEN IN THEORY

Women are, in theory	Rank	Total %	Comparison Male %	Comparison Female %
Equal to men	1	79	80	77
Inferior to men	2	15	16	12
Superior to men	3	8	3	14

TABLE 50

POSITION OF WOMEN IN PRACTICE

Women are, in social practice	Rank	Total %	Comparison Male %	Comparison Female %
Equal to men	1.5	44	42	47
Inferior to men	1.5	44	43	43
Superior to men	3	10	7	15

TABLE 51

WOMAN'S MOST IMPORTANT FUNCTION

The most important function of a woman is	Rank	Total %	Comparison Male %	Comparison Female %
To be a good wife and mother	1	90	90	88
To develop her own talents	2	38	33	44
To do community service	3	25	23	27

Double responses are again reflected in "the most important function of a woman", but her major role expectation is clear. We were tempted to separate "wife" and "mother", and now wish we had. Traditionally, "mother" could have preceded, but we suspect our respondents would give strong priority to "wife".

TABLE 52

OPPORTUNITIES FOR WOMEN

Women should have the opportunity to	Rank	Total %	Comparison	
			Male %	Female %
Become educated	1	75	54	95
Get jobs	2	58	47	71
Join social clubs, associations	3	56	48	67
Enter politics	4	40	34	48

TABLE 53

WOMEN AND JOBS

Women should have jobs	Rank	Total %	Comparison	
			Male %	Female %
Only if family is not neglected	1	56	52	60
Only when the family needs money	2	51	44	61
If they wish to work	3.5	47	44	49
Only when unmarried	3.5	47	69	15

TABLE 54

THINGS WOMEN SHOULD BE ENCOURAGED TO DO

In my opinion women should be encouraged to	Rank	Total %	Comparison	
			Male %	Female %
Walk with (not behind) their husbands	1	82	80	82
Attend any mixed function	2	78	75	84
Eat meals with their husbands	3	74	72	75
Travel in mixed company	4	65	63	66
Attend public functions unaccompanied	5	55	55	55
Sit in any area—not in women's section	6	47	45	48

Westerners have been partially incorrect in assuming some customs, like women walking behind their husbands or eating meals later, have necessarily connoted "inferiority". But Indians are increasingly aware that the customs do imply "a stigma", and many want equality symbolized *in practice*. One man said, "I accept equality completely—even to having my wife eating with me". Fewer are willing to accept "mixed seating". This group includes many women, who enjoy having their seats reserved for them--in buses, trams, auditoriums, etc.

TABLE 55

MODERN CUSTOMS WOMEN MAY ADOPT

In my opinion women should be able, if they wish, to adopt the following modern customs	Rank	Total %	Comparison Male %	Comparison Female %
"Pony tail" hair style	1	52	50	54
Lipstick	2	51	43	61
Short hair	3	45	36	58
Tennis costume	4	38	32	45
Social dancing	5	35	30	40
Bathing costume	6	34	30	39
Dating	7	28	24	32
Smoking	8	13	13	12
Drinking	9	11	7	5
None (write in)	-	13	15	9

TABLE 56

REMARRIAGE OF WIDOWS

With respect to the re-marriage of widows	Rank	Total %	Comparison Male %	Comparison Female %
It is all right and can be done	1	73	71	74
I don't object but society won't permit it	2	37	38	34
I am against it	3	4	3	5

TABLE 57

ATTITUDE TO WIDOWS

In my own opinion widows should	Rank	Total %	Comparison Male %	Comparison Female %
Live and work without restrictions	1	84	84	82
Observe traditional customs	2	13	16	9

TABLE 58

OBEDIENCE AND WOMEN

Women are traditionally "obedient", first to fathers, then to husbands, and then to sons. In my own opinion	Rank	Total %	Comparison Male %	Comparison Female %
This is still necessary (except to sons)	1	47	53	38
This is not necessary	2	38	33	44
This is wrong	3	18	18	16

TABLE 60

WOMEN AND THE LAW OF INHERITANCE

With respect to the Inheritance Law, women	Rank	Total %	Comparison Male %	Comparison Female %
Should inherit some of the family land	1	79	76	81
Should not inherit land	2	9	12	5

....Today in the South, a youth who has managed to pass the competitive examination to get into the Indian Administrative Service can be sure of his Rs. 20,000 dowry, plus a car plus minor considerations on both sides. Every marriage season in the South, the big game hunting expeditions usually center around this class; engineering graduates and other equally desirable bridegrooms come lower in the scale. A mere graduate may be offered Rs. 7,000, a mere adult male Rs. 5,000. We doubt whether these "market rates" prevail in all parts of India, but figures higher than these were quoted to us in Gujerat. Many parents who are against the practice feel helpless in the midst of a prevailing system and few are willing to jeopardize their children's future for the sake of principle. Indian fathers well know the burden of having daughters, especially if they are ugly, stupid, or too old! And Indian women well know the humiliation of being exhibited to "scouting parties like some prize heifer!"

(From *She Who Rides a Peacock - Indian Studies and Social Change - a research analysis* by Margaret L. Cormack. Asia Publishing House. pp. 104, 105, 106, 107, 110, 111, 112, 113, 114.)

BRITISH UNIFICATION OF INDIA HELPED TO CREATE INDIAN NATIONALISM. (Page 39 of Social Studies 9 Syllabus)

Gandhi's career offers the student an opportunity to apply a valuing process which may help him clarify his own attitudes regarding dissent. To this end, it is important that he see Gandhi as a man who had much to lose personally, in terms of prestige and material possessions, by his decision to lead civil disobedience, rather than perceive him as the poverty-stricken, starving man stereotype that his picture has falsely conjured up. Readings that relate to his education and the South African experience will be necessary. Check also Gandhi's influence on African nationalism.

It is important that Gandhi's thoughts and actions not be oversimplified to typify all Indians. Product of the Hindu culture though he was, he should also be seen as one who opposed what he considered outmoded features of that culture, and also fought certain modern tendencies of his society.

In order to hypothesize concerning Gandhi's motivations, students will have to examine some of the history of the British rule in India, as noted in the suggested strategies below. This approach is suggested as one which may give more meaning to those events, and which makes possible generalizations about independence movements in the so-called non-western world.

Instructional Objectives

- The student will show his awareness of the price of civil disobedience by identifying material and prestige factors on which Gandhi turned his back as a result of his decision to work for a free India.
- The student will demonstrate his understanding of commitment to a cause by selecting actions and characteristics in various readings about Gandhi which illustrate his consistency of action.
- The student will demonstrate his recognition of Gandhi's political expertise by identifying several instances in which Gandhi forced the British to concede to the wishes of the Indian nationalists.
- The student will demonstrate his own acceptance or rejection of Gandhi's creed of non-violence by his assessment of Gandhi's career.

Introductory Strategy

Have students read an account of the salt marches; the hartal in Bombay; or of the Amritsar massacre, and of the role of Gandhi or his followers in each. In Birch and Allen, *Gandhi*, selections from the chapters "Return to India" and "The Revolution Continues" are useful. An exciting account perhaps more dramatic if prepared on an audiotape, is found in *Asia*, Birch et al. pp. 116-117. Kublin's readings *India* pp. 145-149 have Gandhi's account of the hartal. Ask several students to decide what they would be willing to do if they were an Indian, in the crowd, when these events were taking place. Both teacher and peers should accept these statements uncritically, although a student may be asked to explain why he would take a certain action.

Review pictures and/or accounts of Gandhi through his career, beginning with his youth in a family of some prestige in British India.

Particularly compare a picture of Gandhi as a lawyer in South Africa with his pictures as an Indian leader in India in later years. (Birch and Allen, *Gandhi*, pp. 16, 41, 57; Fersh, *Story of India*, p. 127; Kublin, pp. 147, 152, and Life Educational Reprint 17, *The Non-Violent Activist Gandhi*, Embree, A., *Gandhi - Maker of Modern India*, Heath, pap.; two films appropriate for this activity: *Gandhi*, produced by CBS TV, distributor McGraw-Hill, and *Mahatma Gandhi*, Encyclopedia Britannica Films.)

Have students discuss what the differences in the pictures might mean with respect to the changes in Gandhi's ideas about the role an Indian should play.

Major Strategies:

Students in individual research projects or in small study groups should work on various aspects of these questions:

- What did Gandhi do that makes him so revered in India today?
- Why did he take this course of action?

Research should include these directions:

- What was it like to be an educated Indian of a family of wealth and privilege in the late 19th or early 20th century?
  - For more mature students who like to read, Forster's *Passage to India* poignantly reveals some of these feelings.
- What actions of the British were particularly resented by the Indians?
  - Several students might be assigned to speak as "representatives of the British raj," defending British policies, and pointing up those actions by which the British thought they were improving the lot of the Indian.
- What style of life might an Indian educated at a British university adopt when he returned to an Indian community?
  - A comparison with an upstate teenager who goes to New York City for an education, and then returns to work in his father's business might bring out some interesting analyses regarding the effect of the American mass media with respect to the universality of culture, as compared with the differences between east and west.
- What did Gandhi mean by satyagraha (soul force)? How did he demonstrate this? (The reading on page 129 from his autobiography, *My Experiments With Truth* should be helpful here.) What indications are there of its effectiveness?
  - A comparison with the blacks' use of "soul" might be meaningful to students in this context.
- How do Gandhi's writings or reports of his conversations show Gandhi's beliefs? Would an American leader be able to hold these beliefs?
  - The selection on page 129 concerns an incident while he was a prisoner in Yervada prison. Mr. Quinn, the jailer, had asked Gandhi to teach him Gujarati, an Indian language. "Bapu" is a term of affection used by some of Gandhi's followers as a nickname for him.

- Capitol Records, *Hark The Years*, has a selection in which Gandhi describes his commitment to nonviolence.

Useful readings include:

Birch and Allen, *Gandhi*, "Why Spin?," pp. 60-62
Kublin, *India: Selected Readings*, pp. 145-149
Fersh, Lengyel and Ford all have secondary accounts as does Life Reprint 17.
Various selections pro and con cow slaughter may be applicable here. Gandhi's views are available in Birch and Allen, pp. 58-59; in Stavrianos, *Readings in World History*, pp. 637-639, the American news correspondent takes a very critical view; Ravenholt, *India's Bovine Burden* and the selection in Kublin, *India Selected Readings*, pp. 181-184, deal more with the economics of cow protection. See also Harris, Marvin, *The Myth of the Sacred Cow*, Natural History, March 1967, pp. 6-8.

. What did Gandhi give up that you would consider important as he moved into the nonviolence movement? What did he gain by this action that you would consider important? What values might one hypothesize were important to him?
- Students may wish to make comparisons with contemporary Americans, analyzing the values motivating the actions of each individual selected. Some students could prepare a similar analysis of Nehru, and thus provide discussion material for a comparison of the two men, in terms of how they came to a particular line of action both as to events and values providing motivation. Some of the contrasting views of the two men can be found in Stavrianos, *Readings in World History*, pp. 639-643, in which are reprinted Gandhi's writing on Hind Swarag (Indian Home Rule) and Kaempffert's interview with Nehru in the New York Times, January 12, 1965. Those wishing to use other writings of Gandhi and of Nehru will find useful Nehru's *Discovery of India*, Chapter 10, Section VII, India's Dynamic Capacity and Section VIII, India's Growth Arrested, and Gandhi's autobiography, *My Experiments With Truth*, Chapters IX and X, concerning the founding of his Asham.

Nehru, *Discovery of India*. John Day, 1946. Abridged edition, 1960. pap. Anchor Doubleday.
Gandhi, M.K. *Autobiography, The Story of My Experiments With Truth*. Public Affairs Press, 1948; pap., 1957, Beacon Press.

Films concerning Nehru:

Nehru: Man Of Two Worlds, produced by CBS TV, distributed by McGraw-Hill.
Thoughts In A Museum. (Ostensibly about Teen Murti, the Prime Minister's residence, but actually a review of Nehru's life.) Information Service of India, c/o Consul-General of India, New York.

Before one can be fit for the practice of civil disobedience one must have rendered a willing and respectful obedience to the state laws. For the most part we obey such laws out of fear of the penalty for their breach, and this holds good particularly in respect of such laws as do not involve a moral principle. For instance, an honest, respectable man will not suddenly take to stealing, whether there is a law against stealing or not, but this very man will not feel any remorse for failure to observe the rule about carrying headlights on bicycles after dark. Indeed it is doubtful whether he would even accept advice kindly about being more careful in this respect. But he would observe any obligatory rule of this kind, if only to escape the inconvenience of facing a prosecution for a breach of rule. Such compliance is not, however, the willing and spontaneous obedience that is required of [a] Satyagrahi. A Satyagrahi obeys the laws of society intelligently and of his own free will, because he considers it to be his sacred duty to do so. It is only when a person has thus obeyed the laws of society scrupulously that he is in a position to judge as to which particular rules are good and just and which unjust and iniquitous. Only then does the right accrue to him of the civil disobedience of certain laws in well-defined circumstances.

(From *Gandhi's Autobiography - The Story of My Experiments With Truth.* Translated from the original in Gujarati by Mahadev Desai. Public Affairs Press. 1948.)

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A MESSAGE THAT SAVED

One day, Mr. Quinn said to Bapu: "Please write something in Gujarati for me on a piece of paper, so that I may be able to familiarize my eyes with Gujarati handwriting." Bapu wrote in Gujarati: "Show love to your prisoners, and if you ever feel angry, overcome your anger and become calm."

The same Mr. Quinn became, later, Superintendent of Visapur Jail, and several political prisoners from Gujarat arrived there. Something happened, and Mr. Quinn became exceedingly annoyed, the 'politicals', in their turn, getting so angry with him that, ultimately, he would have resorted to shooting to bring them under control. But in Mr. Quinn's pocket lay the piece of paper on which Bapu had written that Gujarati sentence. He took it and read it over and over again, became calm, and even apologized to the *satyagrahis*....

(From *Stray Glimpses of Bapu* by Kaka Kalelkar. (c) 1950 by the Navajivan Trust. Reprinted by permission.)

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SOCIAL CHANGE MAY HAVE TO PRECEDE ECONOMIC CHANGE IN INDIA. (Page 42 of Social Studies 9 syllabus.)

Instructional Objectives

- The student will demonstrate his empathy for someone of another culture and his acceptance of that individual's rights to a value system different from his own by listing several major differences in the way that an Indian and an American might regard economic development.
- The student will demonstrate ability to perceive cause and effect by correctly pairing specific projected economic changes in India today with the social factors which affect such changes.
- The student will demonstrate his ability to evaluate evidence by identifying indications of change and/or indications of lack of change resulting from methods introduced by the experimenters.
- The student will demonstrate his ability to make judgments concerning various data and evidence by comparing the evidence presented by a writer with the thesis which the writer has proposed in his title or opening statement.

Note To Teacher

Although a case study of a village and the examination of India's goals both deal with the subject matter of this understanding, this module offers opportunity for development of greater understanding of the Indian viewpoint concerning economic and social change. As one of the instructional objectives above suggests, this involves the process of valuing.

Many teachers will find helpful information and suggestions in *Traditional Value Systems, Modern Science and Technology in South Asia: Some suggestions For Research*, an essay by Milton Singer, in *Understanding Science and Technology In India and Pakistan*, available from the Center for International Programs and Comparative Studies of this Department. The essay is within the reading level of very few ninth grade students, and therefore, should be considered as a teacher reference.

Considerations Important In This Module:

- traditions important to many Indians
- economic changes considered necessary to alleviate poverty
- application of scientific and technological knowledge to Indian problems of health, nutrition
- Indian efforts to improve living conditions

The central question: Are traditional values and scientific practices incompatable, and must tradition therefore be set aside to bring improved living conditions?

Introductory Strategies

Have students read the description from *Amrita* of the young men in the Bombay Coffee-House on page 132. Ask for comparisons with a similar group of young men in an American coffee shop or pizza parlor. Would the conversation be about similar topics? Would the participants have similar educations and social backgrounds? How would the young men in the Bombay Coffee-House react to the statement of Arvind Mafatlal, a successful businessman in Bombay, that Indian culture has persisted because it is based on sacrifice and humility? Would they agree with him, that Indians should be Indian, rather than copying the west?

Have students read the excerpts from Vatuk's analysis of the Bharynopdeshak (folksingers) as an agent of social change. Different groups of students could examine different selections of folksongs quoted by Vatuk and compare currently popular American ballads (or folksongs) with the Indian ones using questions such as these:

- What message is being suggested in each case?
- Who can or should bring about the change mentioned in the song?
- What evidence is suggested by the author, concerning the success of the bharynopdeshak in effecting social change?
- Do Americans consider folksingers in United States to be effective social change agents?
- What is the relationship between tradition and change in each culture?

Students who have done indepth reading concerning Gandhi-Nehru differences in goals for India might wish to consider the attitude of each man concerning persistence of traditions, and to compare their divergent stances with those of Hamilton and Jefferson in young United States.

Major Strategy: <u>An examination of an Indian concerted effort for social change</u>.

Students should identify some social and economic changes at the community level which they perceive as important for India. They should then compile a list of traditional ways of doing things in an Indian household which could either prove a vehicle for bringing change, or might slow down the rate of change, identifying each entry on the list in these terms. These lists may be considered as hypotheses concerning the relationship of tradition to social change in India.

Students may then test these hypotheses, using the reports from the Andra Mahila Sabha and the National Institute of Community Development as some evidence. Additional readings from the bibliography should be used also. The videotape, New Sound in Kumariawas, mentioned on page 173 would be relevant also.

The work of Literacy Village at Lucknow could be used for comparison since it represents a project with much more non-Indian participation and leadership than the Andra Mahila Sabha. Some students will enjoy reading *To Light A Candle* by Welthy Fisher, to learn more about the work of that institution.

The photograph below of the wall at Literacy Village can be used to analyze the relationship of communication and change. Why are the pictures shown on the wall appropriate for bringing change in India?

Culminating Strategy

- Discuss this question, using data drawn from these and other sources in the Guide:
  - What evidence is there to support or reject Margaret Cormack's thesis (in *She Who Rides the Peacock*) that Indian students and the society in which they move are more influenced by Lakshmi, the Goddess of Wealth, than Saraswati, the Goddess of Wisdom? What effect would such attitudes have upon desirable change in India?

THE GATE THAT IS ALWAYS OPEN

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The Bombay Coffee-House was the favorite haunt of disillusioned young men. They sat there for hours on end, drinking black coffee or lime-water with pepper and salt and talking bitterly about the social system. Most of them were graduates who had left the University and did not know what to do with themselves or their degrees; so they spent their time hating first their families and secondly Society in general. Some of them were already hanging on to the fringes of journalism or got occasional small jobs on the radio, of which they talked as much and as often as possible. When they became more successful they no longer frequented the Bombay Coffee-House; but there were always plenty of others to replace them, for many new graduates left the Universities every year.

(From *Amrita* by R. Prawer Jhabvala. Reprinted by permission of W.W. Norton & Company, Inc.)

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VED PRAKASH VATUK

THE *BHAJNOPDESHAK* AS AN AGENT OF SOCIAL CHANGE

A complete catalog of the types of folksingers and folksongs current in rural India would require some kind of division of the songs into categories according to types of singers (sex of the singers, whether adult or children, caste membership), time or occasion of singing, whether they are sung solo or in groups, whether they are religious or secular in content, and whether they have an explicit educative or propagandistic function beyond their use as part of the ritual cycle or as entertainment....

The research on which this paper is mainly based was carried out in Western Uttar Pradesh, North India, in the summer of 1965. I have, however, been familiar with and intimately associated with these singing groups and their songs from my early childhood. The singers I will discuss are the *bhajnopdeshaks* or *bhajniks*, professional folk composers and singers who sing in order to encourage social reform, who sing of changing their society, of making a better world in terms of their perceptions and values. Literally *bhajnopdeshak* means "preacher through bhajans." Their singing groups are called *bhajan mandali*, "bhajan circles." A *bhajan* in its primary meaning is a devotional song, but the word is used to mean any song, regardless of actual subject matter, that is sung in the characteristic style of the devotional *bhajan;*.... However, the *bhajans* described here are very different in subject matter, and their singers, rather than reaffirming the great tradition of Hinduism, use this tradition and others as well to bring about major social change.

As his name implies, the *bhajnopdeshak* is a preacher, a man dissatisfied with certain social or political conditions and who feels that he has a remedy: that through his singing, people may be inspired to change society, to reform social evils, to right injustice. Various problems are attacked by the *bhajnopdeshaks;* not all of the singers have the same message, but their techniques and their moralistic crusading zeal are something all have in common. All are activists; the undeniable entertainment value of their songs is simply a means to an end.

The *bhajnopdeshak* is religious without being sectarian; he is an advocate of change, radical change, while insisting on the preservation of what he sees as the essentials of Indian traditional values. A study of his message and of the techniques he uses to communicate it to the people is an invaluable guide to the complexities of the course of social change in India. His universal appeal to the Indian folk has been recognized by the Indian government in its attempts to direct this change; his approach can tell us a great deal about what is meaningful to the Indian people, and can lead to a better understanding of their motivation and the prospects for change.

Seven *Bhajan* Texts

O ignorant peasant, see the tide of time.
Look around and see who is your well-
wisher.
Your family toils day and night,
Never has it a chance to sit idle—
O you giver of food, see, you are still poor.
And the deceitful, idle people are loaded
with money.

In your name
The struggle for freedom was fought;
They received the kingdom, and did not
remember you.
Every day, new taxes are increased—see
the new wonder—

Revolutionaries or Communists,
Congress or Socialists,
No one is your *ist*, see, this new trap.
No one is going to solve your problem.

Make an organization of your own.
Get up and start a fierce revolution.
Why wait then, come and you will see im-
mediately—
In a few days, your condition is better.

—Contributed by Atar Singh
at Meerut, June 1965

The bird has come with a message from
my Bapu*
On his wings is written: How is our coun-
try?
There must not be foreign exploitation
now,
There must not be any division within our
own house,
The difference of big and small must have
vanished,
All of the people must be deeply loving
each other,
There must not be any sickness of feeling
of being high and low,
And there must not be any division among
various *varnas*,
Or the problem of provincialism or lan-
guages,

*Bapu = Father, Mr. Gandhi

Or the fighting over them.
See that all, O bird, and come
And tell me everything you see.
Whether the country has forgotten the
hatred from within or not.
The bird has come with a message from
my Bapu.

Spinning wheel must still be spinning.
Cloth must be prepared in every home,
Khadi must be at its height,
The name of *khadi* must be rampant.
Weaver Shivarup must be happy.
Weavers Gopi and Anup must be happy.
Give my regards to all them
And ask their welfare from me,
They must be very much in demand now,
And happily living their lives,
Children of all of them must be in school,
They musn't be fighting among each other,
Kalu, Balu, and Mahesh, all of them must
have grown up by now,
The bird has come with a message from
my Bapu.

How are my happy jolly
Runners of home-industries,
Shyam carpenter, and Tiwari blacksmith?
And that oilman Girdhari?
All must be having success in their busi-
ness,
And must be earning enough to enjoy life,
With hard work to earn their bread,
They must be eating butter and bread well,
There musn't be any unemployment now,
and mental and physical worry,
Bird, come after seeing all of them
And give them my message,
"These nights of crying have become a
matter of the past,
Your victory is near,
That black snake of sorrow will not sting
you now,"
The bird has come with a message from
my Bapu.

How are my beloved peasants?
The ploughmen, and cowherds?
They must be working hard,
And filling the country with grain,
The country eats and drinks what they
give,
And lives because they have life,

The donation of rich is made possible only
by the work of their hands,
The country needs their help and they
need country's.
The land must have become free now,
Has this land really remained the slave of
any?
Earth is mother of all,
Mother of these, mother of those,
Anyone who keeps mother enslaved,
Will have to pay for it, that sinner.
This is the saying of my Vinoba,
And also the saying of the Vedas,
Bird, tell them in clear language,
What I feel in my heart,
"How can the landowners remain, when
the kings are gone?"

With your eyes see before coming,
How is Harijan* Colony?
How are these brothers of mine?
Chandu Chamar and barber Nathu,
Bhola scavenger of Delhi?
And his brother Kaka Lala?
The Raju Rani, daughter of Nirmal,
Oh, she must be grown up by now,
Must be studying and singing,
Entertaining her mother's heart,
There mustn't be any trace of hate,
No one must be anyone's slave,
All must be living as brothers,
Treating each other with love and giving
them the rights they deserve,
High and low are by actions, they would
accept this ruling,
The bird has come with a message from
my Bapu.

How are my followers,
For whom I have achieved the throne?
They must be serving every one,
Dying for the good of the people,
How are their bureaucrats,
Are they the same [as in British Govern-
ment] or changed?
There musn't be any bribery or *begar*
[forced labor]
There must be the rule of justice and
Dharma,
It must be a true *swaraj* [self-govern-
ment],
The friends of mine,
Who loved me,

*Literally, children of God: Gandhi's name for outcastes.

Must have fulfilled that love,
And must have saved my name,
Those who boast of serving
And remember me,
Tell them from me,
That they should be true to their words,
Let them never forget the aim of the service of the people till death.
The bird has come with a message of my Bapu.

—A *bhajan* by Dukhayal, sung by Sarvodya Mandli at Benares, September 8, 1965

Brothers, begin family planning soon
So that India will not have so many permanently unemployed,
So that in each home there will be enough clothes and food
And so your responsibility will not be painful.
For your whole life you cannot make up for it—
Think it over so that your life is not wasted.
If you don't act India will not advance
And prosperity will not be.
Let our village be easy to live in, with all educated people,
And let there be no prosperity for landlords and other exploiters.
Youth, listen to what Rasik says
So that your prestige will not be damaged.

—Contributed by Dudhnaith at Benares, Sept. 9, 1965

(From *Journal of American folklore*, Vol. 80, #317. July/September, 1967 pp. 255-256; 263-266; 268-269. Reprinted by permission.)

American "folksong" to be used for comparison

Monster

Once the religious, the haunted and weary
Chasing the promise of freedom and hope
Came to this country to build a new vision
Far from the reaches of kingdom and pope
(Continued on next page)

(Copyright 1969 by Trousdale Music Publishers, Inc. 8225 Beverly Blvd., Los Angeles, California 90048. All Rights Reserved. Used by permission.)

The spirit it was freedom and justice
Its keepers seemed generous and kind
Its leaders were supposed to serve the country
But now they don't pay it no mind
'Cause the people grew fat and got lazy
And now their vote is a meaningless joke
They babble about law and order
But it's all just an echo they've been told
The cities have turned into jungles
And corruption is strangling the land
The police force is watching the people
And the people just can't understand.

****

A short note on the work of Andhra Mahila Sabha, Hyderabad, Andhra Pradesh in the field of Functional Literacy and Farmers (India) Education & Training 1966-71 (By Dr. Deshmukh Durgabai)

The Andhra Mahila Sabha is a Voluntary, Social Service Organisation, established 35 years back at Madras, India, with the avowed object of engaging itself in the service of women, children and the handicapped in the field of Education, Health, Welfare and Rehabilitative services. It has, during this period, established and developed a number of institutions at Madras and Hyderabad, Capitals of the States of Tamil Nadu and Andhra Pradesh respectively and later in the backward and underdeveloped rural areas of Andhra Pradesh. They include Educational Institutions from the level of Nursery schools to colleges of arts, Science, Commerce and Teaching Education and Training, a Regional Handicrafts Training Institute, Nursing Homes, Training Institutions for Auxiliary Nurse Midwives and General Nurses, a Nutrition Educational Mobile Unit, a Food Preservation and Canning Centre, and finally a Literacy House (Southern Region).

All these are run by a band of devoted workers, mostly honorary, with service as their primary motive, under the guidance of the Founder President and a board of Trustees. The finances for these institutions are derived, partly from Government Grants, but mostly from donations from philanthropic and service-minded individuals and associations, and business houses in and outside India. (Annexure I gives a background history of A.M.S. in Madras and Hyderabad from 1937-68.)

The inspiration for involving itself in the field of Functional Literacy came to the Sabha in the year 1966, as a sequel to the spelling out of the concept of the Functional Literacy in the conferance of the Education Ministers at Teheran, Iran, in 1965 and the UNESCO Seminar on the Eradication of Illiteracy, held in 1966 at Hyderabad....

Towards the end of the 1966 the Sabha undertook a pilot project of Functional Literacy in the Shadnagar Block consisting of a population of 100,000 and completed the first 3 stages of work namely:-

1. A comprehensive survey of the levels of the Literacy in the area.

(Reprinted by permission of Andhra Mahila Sabha.)

2. The training of educated and enthusiastic progressive young farmers for Literacy work. (52 young farmers have been trained.)

3. Conducting a workshop to evolve principles of spreading Functional Literacy, and preparing a primer and first reader for this purpose.

Following on the successful completion of this project and based on the experience gained, the Sabha planned out a more comprehensive integrated project of Farmers' Training and Functional Literacy and approached the Government of India for financial assistance. The plan was approved and the finances found from the Freedom From Hunger Campaign funds and the Ministry of Education. The primary objectives of this programme as enunciated are:

1. Production cum demonstration training,

2. Specialised training to farmers in Agriculture and allied occupations,

3. Training farm-women in ancillary occupations and

4. Functional Literacy.

The success of this programme in the Pilot Project Area, Shadnagar, encouraged the Government of Andhra Pradesh to entrust the Sabha with the extension of the Functional Literacy Programme in 4 more blocks in Andhra Pradesh, consisting of an additional 400,000 farming population, with the Agricultural counterpart being undertaken by the Government itself.

With the growing expansion of the programme, it was realised that for effecti.e implementation and success of such projects, it would be necessary to have properly trained and suitably oriented workers, and the necessary reading materials both instructional and follow-up.

This realisation concretised in the concept of the Literacy House at Hyderabad, to be established under the aegis of the Mahila Sabha. The functions of this central organisation, the Literacy House, were to be:

1. (a) To organise and conduct training for trainers of teachers. (Annexure V: Report on orientation training camp for Project Officer's and Supervisors and details of Teacher Training).

   (b) To organise short-term orientation in service and refresher courses for the workers of the Literacy Centres.

2. (a) Conducting workshops for writers, to produce socially significant literature for neo-literates.

   (b) Printing of primers, readers, and follow-up Literature. (See pages 62, 144.)

3. For testing the materials produced both in the workshop and outside, for their suitability and effectiveness as reading materials for neo-literates, and

4. Training in the various mass media of communication including puppetry, Radio, films and other audio-visual appliances.

The World Literacy, Canada, has come forward magnanimously to finance

such a project to a major extent, and similar assistance is expected from the World Educational Incorporated, NEW YORK.

At this stage, it was felt that in these schemes of approach to the rural masses, it is but proper that a fresh dimension should be added in the shape of "Population Education and Family Welfare" to the Programme. The idea was pursued with the Government, and the Ministry of Health and Family Planning of the Government of India, through the Population Council of India, have placed funds at the disposal of the Sabha for integrating this aspect of work with Functional Literacy by suitable placement of necessary staff in the Block alongside the Literacy workers. Trained Auxiliary Nurse Midwives after suitable orientation training are appointed as Health Assistants-cum-Family Welfare Workers at the rate of one for every 20,000 of Population. These Health Assistants work in close collaboration with the Functional Literacy workers and teachers and act as effective motivators to induce the rural folk to accept the small family norm as an essential factor for Family Welfare.

Functional Literacy Certificates were distributed at Hyderabad on August 15, 1970 to about 1,000 farmers of the Shadnagar block. The target for the extended project is 50,000 farmers men and women made functionally literate within three years.

Work has just been started in the 5 chosen blocks of the 5 districts where the Functional Literacy Programmes are under implementation by the Sabha.

****

ANNEXURE I

ANDHRA MAHILA SABHA MADRAS
1937-1968

It all began in a small way. In 1937, Madras was still a composite state; Andhra Pradesh and North Malabar were parts of what was then known as Madras Presidency. A few Telugu-speaking ladies under the enterprising and dynamic leadership of Dr. (Smt.) Durgabai Deshmukh joined together and started a small Children's Club known as the "Little Ladies of Brindavan" for recreational activities and for taking part in the Children's Programme of the All India Radio....

....By the beginning of 1942 there were as many as 500 members on the rolls. The Mahila Vidyalaya was started since the mothers, who brought the children to the music and dance classes were themselves eager to pick up the threads of education which in many cases were interrupted due to marriage or other reasons.

.....

The Nageswara Sisu Vihar (Nursery School) behind the Vidyalaya was founded in 1957.... This nursery school has on its roll today 60 children of the age group 3-6; more than 50% of the Children are admitted free. Most of the children's mothers are working women.

Close by is the Vanitha Bala Vihar. This is a park and playground for women and children. The ground is leased out to the Sabha by the Corporation of Madras. There is a reading room and library attached and free craft classes are conducted for young girls.

In the park grounds a primary school is run with nearly 200 children on its rolls. The school is recognised by the Education Department of the Government of Madras and Standards I to V are conducted in Tamil medium. This is a non-fee levying school.

Nursing Home

In the year 1947, in a tiny shed a small milk distribution centre was started by the members of the Andhra Mahila Sabha. The children as well as the mothers who brought them to the centre looked so under-nourished and of poor health that the members were stirred to do something more than merely distribute milk to the children. Just at that opportune moment, in 1949, the Madras Government came forward with their timely gift of a piece of land near Adyar Bridge Road and a beginning was made with the opening of a dispensary. Thus was born, in an unostentious manner the Andhra Mahila Sabha Nursing Home.... Today the average number of patients treated in the Out-patient Department each day is about 150 while the maternity section has grown into a 75 bedded hospital. Of these,, 50 beds are for free patients *i.e.* treatment, milk, food and linen are provided free. The patients in the middle income group are nominally charged as per their income statements.

.....

Regional Handicrafts Training Institute

The Andhra Mahila Sabha's branch at Hyderabad was established in 1958. As soon as its legal and constitutional foundations were laid and the organisation formed, the Sabha undertook to organise and establish an Institute to train women in Handicrafts for a period of one and half years. Weaving, Dyeing and Printing of Textiles, Leather Work, Cane and Bomboo Work, Toy Making both wooden and soft, and Book Binding and Packing Techniques. The recruits were drawn from all the Southern States 15 from each, Kerala, Mysore, Madras, Pondicherry and Andhra Pradesh. They are provided with a stipend of Rs. 80/- to cover their boarding and lodging charges. This Regional Handicrafts Training Institute has been sponsored by the Government of India through its All India Handicrafts Board in the Ministry of Commerce and Industry....

.....

Auxiliary Nurse-Midwives' Training

In 1963 the first batch of trainees numbering 130 was recruited for a two-year training under the Government of India's grant to meet the requirements of the medically trained personnel in the rural areas under the Community Development Scheme. So far 4 batches of trainees had completed training and it is reported that all of them are gainfully employed. The Sabha secured cent per cent results in this training and also a number of distinctions. The trainees are recruited from almost all the districts in Andhra Pradesh and mostly from Telangana and other backward districts, and are given a stipend of Rs. 60/-....

.....

Educational Activities

The year 1965 witnessed the introduction of various activities to provide education starting from the age group of 3 to 5 (Kindergarten School), 5 1/2 to 14 (Primary and Upper Primary School) and Condensed Courses for adult women

(from 18 to 45) and a teacher-training course both for Junior Basic and Senior Basic teachers. The Kindergarten, Primary and Upper Primary classes have on their roles a total number of 500 children.... The Sabha had so far trained 800 teachers who are leading a useful life besides serving the country in their humble capacity.

.....

Evening College

Mainly with a view to providing opportunities for further education and enable them to continue higher education to those women who are working women and who are employed in various private and public sector institutions besides Telegraphs, Banks, Industrial establishments and other fields, the Sabha had started an Evening College, partly as a voluntary effort in the year 1966. The classes work from 6-00 p.m. to 10-00 p.m. The women, after their working hours are over, are able to take this advantage....

****

ANNEXURE VI

The titles of Scripts prepared at the 3 Workships held in 1967-68, 68-69, 70-71 are given below:

I. Workshops held from 25.12. '68 to 1.1. '68.

1. A light in every house.
2. Who is to light the candle?
3. Why fertilisers?
4. Know your soil.
5. Plant diseases.
6. Quality seeds.
7. Diseases of Sheep.
8. Trees in the village.
9. What is Hybrid?
10. The good that Milk does.
11. Malt, a good food.
12. People's Government.
13. Our village.

II. Workshop held from 17.12. '68 to 15.3. '69.

1. Why Literacy?
2. The path of light.
3. We and our cattle wealth.
4. Mother Earth.
5. Nutritious Food.
6. Santamma's wise counsel.
7. For myself.
8. Village Libraries
9. House-hold hobbies.
10. Diamonds out of the dust.
11. The plough & the churn: A story.
12. The story of Wheat.
13. Soil reclaimed.
14. Letters to Father.
15. Our rights & Responsibilities.
16. We and our cultural heritage.
17. The people and the Government.

III. Workshop held from 15.6. '70 to 27.1. '71.

1. Oil Seeds - 1. Castor
   2. Sesame
   3. Safflower
2. The ideal citizen.
3. Agriculture
4. The golden crop - Paddy.
5. Vegetable - Crops.
6. Tubers.
7. Wheat.
8. Fertilisers.
9. Millets (Maize, Jowar, Bajra).
10. Cattle fodder and Milk yield.
11. Agricultural lands.
12. Poultry.
13. Ground Nut.

****

ANNEXURE V

LITERACY HOUSE (SOUTHERN REGION)
Andhra Mahila Sabha
Hyderabad
(Functional Literacy Projects)

Report on the Orientation Training Camp for Project Officers and Supervisors for Farmers' Functional Literacy Projects (from 14th April, 1971 to 29th April, 1971 at Hyderabad).

.....

The objective of the camp is to provide adequate and intensive Orientation training as a first phase, to be later followed by inservice and refresher training, to be able to discharge their responsibilities as administrative and field personnel. Financial Assistance secured from the World Literacy of Canada has been utilised for the training since the provision made by the Government has been very small.

.....

4. Specific advice on how to teach lessons, preparation of charts by literacy workers under training, has been suggested by the Heads of the Adult Training Schools, Smt. Samrajya Lakshmi and Sri Krishna Gowd with a demonstration lesson displaying the charts they got prepared at their Institutions.

Wall Newspapers dealing with practical experiences of the participating farmers and the topics of interest to them to be prepared by the teachers as an effective followup in continuing the habit of reading and learning and in using regularly the literacy skills, has been a suggestion that has emanated from the discussions.

To provide adequate listening facilities to the Functional Literacy Group, Radio Sets have been desired by the Literacy workers at the meeting.

.....

7. Regarding methodology of teaching literacy for achieving the objectives of the Functional Literacy Programme, careful consideration has to be given to

1) the construction of the primer with adequate Functional content of the occupation of the community for whom the programme is meant.
2) Integration of the elements with Socio-economic content
3) Teaching of language and arithmetic relevant to occupation identifying the problem and the construction of lessons based on the problem would have greater motivation.

These are some of the action points which emanated in the course of discussions held with the participants and the Heads of Adult Training Schools for teachers.

8. Nutritional Education and consumer education as a concomitant of increased Agricultural Production has also been one of the areas in which the training programme was planned and promoted. Sri K.S. Krishna Murthy and his Staff, Sri Sarma and Sri Nageswara Rao did a good job by giving a lecture demonstration at the community canning centre. Sri K.S. Murthy addressed the trainees on the organisation of Nutritional Demonstration Training Programmes in the Rural areas for Farm Women and sought the personnel of the Blocks to promote these programmes in their Blocks along side the Functional Literacy Programmes.

9. Discussion centered round for a long time at 2 sessions on the

choice of Literacy workers for manning the centres and it was agreed in order of priority that the literacy workers may be drawn from:

1) Teachers who are farmers, 2) Educated Farmers, 3) Adult Trained Teachers living in the same village and 4) Educated farmers who are already trained by the F.T.C., in the District and who are also students of Agricultural Schools.

It was impressed during the course of discussion that the selection of methods of teaching is of little interest but the selection of instructors is most important to minimise the problems of drop out.

.....

Throughout the Training Camp, the main emphasis has been laid on the realities of the situations arising in the implementation, keeping in the background the achievements and pitfalls in the working of the programmes in the Shadnagar Block.

****

On page 62 is a photograph of the cover of the "primer" published by the Andhra Mahila Sabha in Hyderabad in 1971. The script is Telugu, a language spoken by many people in South India. The title is *A Guide for Teaching Agriculture*. The large symbol in the upper right hand corner is the letter "A".

. Why is the picture on the cover important for an adult literacy program in India? Why is the title significant?

Report from National Institute of Community Development

The basic objective of the community development programme has been to generate community participation to solve the problems of our village societies. To what extent has this been achieved? How many people are really aware of the colossal national effort to modernize the whole range of our rural life? How many have taken advantage of this effort? Who are the people influenced most by these efforts? What progress have our villages made in communication facilities and institutional development? Has the panchayati raj taken roots in the political consciousness of the common villager?

The research project on the "Awareness of Community Development in Village India" has sought to answer some of these questions on a national scale. Three hundred and sixty-five villages were chosen at random from all the sixteen states of the Union for this study. The total number of respondents chosen at random from the voters' list in these villages was 7,244. The respondents and their villages were so drawn that they constituted a modified probability sample of the whole nation.

....The study was to include the image rural people had of the community development programme and their contact with the development agency. A broad study was visualized because community development is a multi-pronged programme. It is based on the thesis that in

order to bring about improvements in any one aspect of village life, like agriculture, the other aspects of life which are interlinked like education, health, cottage industries, raising of aspiration, self-reliance, secularization, democracy and the building of basic institutions, co-operatives, markets and communications would, of necessity, have to be developed simultaneously. Hence, any appraisal of the impact of the community development programme would first need to test whether this wide ranging development had taken place and then to examine the inter-relationship between the different aspects of development and finally attempt to isolate the cause and effect.

The unit of sampling was basically *the village* with a constant take of 20 respondents—four leaders and 16 randomly selected men and women from the voters list....

After the training, the teams—consisting of one man and woman or one woman and two men (in U.P.*two men and three women)—were sent into the field with an adequate supply of schedules. The bisexual composition of the teams in rural areas was in itself an innovation in field work but no adverse reports were received.

* Uttar Pradesh

TABLE 1

HAVE YOU HEARD ABOUT THE COMMUNITY DEVELOPMENT PROGRAMME?

(All-India distribution)

	No. of respondents	Percentage
Heard about CD programme, block development programme and panchayati raj	1,517	21.0
Heard about CD programme and block development programme only	129	1.8
Heard about CD programme and panchayati raj only	51	0.7
Heard about block development and panchayati raj only	3,105	43.0
Heard about CD programme only	37	0.5
Heard about block development programme only	639	8.8
Heard about panchayati raj only	707	9.8
Never heard	972	13.5
Don't know/No answer	67	0.9
TOTAL	7,224	100.0

(From *Awareness of Community Development in Village India* by Lalit K. Sen and Prodipto Roy. Reprinted by permission of the National Institute of Community Development, Hyderabad.)

TABLE 4

ADOPTION OF IMPROVED AGRICULTURAL PRACTICES

(All-India distribution)

Adoption stages	Chemical fertilizers	Improved seeds	Insecti-cides	Improved implements
	Per cent	Per cent	Per cent	Per cent
Not heard	17.2	28.4	34.5	41.0
Heard	18.0	15.3	15.3	19.7
Heard, interested	15.8	17.9	16.2	18.4
Heard, interested and tried	1.4	1.3	1.7	1.0
Heard, interested, tried and adopted	47.2	36.4	31.3	18.9
No answer	0.4	0.7	1.0	1.0
TOTAL	100.0	100.0	100.0	100.0
Number of respondents	7,224	7,224	7,224	7,224

TABLE 5

AWARENESS AND ADOPTION OF IMPROVED PRACTICES IN HEALTH

(All-India distribution)

Stage of adoption	TABC	Small-pox vaccination	Family planning methods
	Per cent	Per cent	Per cent
Not heard	30.7	11.6	38.9
Heard	4.9	3.1	24.7
Heard, interested	8.3	2.8	28.0
Heard, interested, tried	3.2	4.1	1.1
Heard, interested, tried and adopted	51.8	78.2	5.2
No answer	1.1	0.2	2.1
TOTAL	100.0	100.0	100.0
Number of respondents	7,224	7,224	7,224

TABLE 7

PERCENTAGE OF VILLAGES LOCATED AT VARIOUS DISTANCES FROM THE NEAREST

(All-India distribution)

	Pucca all-weather road	Bus stand	Railway station	Post office	City or town
	Per cent	Per cent	Per cent	Per cent	Per cent
Located in the village or less than one mile	45.0	31.2	6.3	55.3	1.1
1 to 4.9 miles	32.9	40.8	18.4	35.1	7.4
5 to 9.9 miles	10.4	17.0	19.7	6.0	22.5
10 miles and over	10.7	11.0	55.6	3.6	69.0
TOTAL	100.0	100.0	100.0	100.0	100.0
Number of villages	365	365	365	365	365

TABLE 8

PERCENTAGE OF VILLAGERS AT VARIOUS POINTS OF THE URBAN INFLUENCE SCALE

(All-India distribution)

Urban influence score (from least to most)	Frequency	Percentage
0	2,145	29.7
1	4,120	57.0
2	490	6.8
3	79	1.1
4	53	0.7
5	101	1.4
6	124	1.7
7	108	1.5
8	4	0.1
TOTAL	7,224	100.0

TABLE 9

NEWSPAPER READING, RADIO LISTENING AND MOVIE GOING
(All-India distribution)

Answers	Newspaper Per cent	Radio Per cent	Movie Per cent
No	78.1	41.7	47.2
Yes	21.8	58.2	52.7
No answer	0.1	0.1	0.1
TOTAL	100.0	100.0	100.0
Number of respondents	7,224	7,224	7,224

TABLE 10

FREQUENCY OF RADIO LISTENING
(All-India distribution)

	Frequency	Percentage
Never listen to radio	3,022	41.7
Less than once a week	1,664	23.0
Once a week	350	4.9
Two or three times a week	592	8.2
Every day	926	12.8
No answer	680	9.4
TOTAL	7,224	100.0

(From *Awareness of Community Development in Village India* by Lalit K. Sen and Prodipto Roy. Reprinted by permission of National Institute of Community Development, Hyderabad.)

RAPID URBAN DEVELOPMENT IS HELPING BRING CHANGE TO INDIA. (Page 43 of Social Studies 9 syllabus.)

Instructional Objectives

- The student will demonstrate his understanding of the pervasiveness of tradition by identifying those features of life in the city that reflect the traditional pattern.
- The student will demonstrate his understanding of causation by proposing hypotheses that can be tested, concerning the political, economic, and social consequences of increasing urbanization.
- The student will demonstrate his ability to compare and contrast aspects of one culture with those of another by identifying several problems common to Indian and to American urban areas, and by listing several problems which one urban culture has but the other does not.
- Given statistical data concerning Calcutta's population, the student will demonstrate his ability in interpreting data by proposing several hypotheses concerning relationships of population and urban problems.
- The student will demonstrate his acceptance of cultural differences by objectively noting Indian ways of solving urban problems and refraining from passing adverse judgment.

Introductory Strategies

Using the guide questions below, study a sequence of pictures of urban life in India today, such as those that might be found in:

Books:

- Broon, Joe David and the Editors of Life. *India*. World Library Series. Silver Burdett. 1964.
- Katz, Elizabeth. *India in Pictures*. Visual Geography Series. Sterling Publishing Co. 1965.
- Student texts such as the two books by Fersh carry a description of some of the major cities, as do travel guides such as Fodor's *India*, but the introduction to India's urbanization will have more meaning if it is preceded by a pictorial study before such accounts are used.

Filmstrips:

- Holt, Rinehart Filmstrips from A-V Kit, Ford, *Tradition and Change in Four Societies* - filmstrip I-3, *The New India - Villages and Towns*.
- Eye Gate. Filmstrip 139H, *Important Cities*, and filmstrip 139I, *Other Important Cities*. Republic of India: A Regional Study Series.

Slides:

- Selections for several cities in different areas, for example, Delhi, Calcutta, Bombay, Jaipur, Trivandrum, Bangalore, Hyderabad. Write

Cutler J. Coulson, 200 Collingsworth Dr., Rochester 14625 for catalogue, and select street scenes pictures showing daily life.

. *Jaipur: An Indian City Album.* A slide presentation by Robert and Margaret Stern. Contact Robert Stern, Wells College for the slides. Guide available from Center for International Programs and Comparative Studies, State Education Department, Albany.

Films:

. McGraw-Hill, *India: Urban Conditions.*

. What features in these pictures make Indian cities appear just like other cities around the world? In which pictures could "the action" be mistaken for action taking place in North America or western Europe?
. What evidence is there in the pictures that traditional Indian life, as one might find it in a village, prevails in the city? Is this evidence common to all pictures?
. Which features of the pictures represent what might be called "urban problems," that is, features of city life which are unpleasant for urban dwellers and which should be corrected? Which of these problems are common to cities in other parts of the world?

Major Strategies

Three major forces are suggested in the study of Indian urbanization. This organization may lend itself to division of assignment among groups of students or for individualization through depth study.

. What is the significance of the rapid growth of urban population in India?
  - political — Is there any indication that the loss of seats by the Congress party in 1967 reflected a shift of allegiance within the party's urban ranks? Has this been borne out of the election results of 1971? (The newsletter from Intercultural Associates, *India: The Fifth General Election* will be helpful here, as well as news accounts from March 1971 periodicals.)
    - What areas have supported the (Chinese) Communist faction?
    - What political implications are there in the unrest in Bengal?
  - economic — *Blossoms in the Dust,* pp. 105-110 (reprinted in Ford, pp. 245-248).
  - social — Johnson, *Culture Patterns in Asian Life,* pp. 56-59; Beals, *Gopalpur,* pp. 57-59
    - The film, *Boy Of Bombay* (Bailey Film Associates, and the videotape, *Child of the Streets*, available from the State Education Department, c/o Classroom Communications) concern the same subject, a poor boy in Bombay, but present different views. These would be useful in examining the effect of urbanization on people.
. Is there a difference in life in various cities in India—in the way in which village traditions persist among those who move to the city?

Compare the histories of Calcutta and Bombay. Does the history suggest the reasons for classifying Calcutta as "a cluster of villages" and Bombay in terms of a "third (or more) generation city?" What are the implications of each of these differences? (The slides and filmstrips suggested under the introductory strategies can be used here also.)

- Dom Moraes, an article on Bombay in the *New York Times* (Sunday, October 11, 1970, Section VI, p. 34) is an excellent source of information about this city today.
- Read a selection such as Johnson, *Cultural Patterns in Asian Life*, or Kandaya, *Nectar In A Sieve* (segments dealing with the family's move to the city). What implications have these urban differences for the willingness of the population to accept change?

. What problems have been created by rapid urbanization? To what extent are these problems which India has in common with other nations? To what degree will India's solutions differ from those used in the United States? Why? (Students may wish to read parts of several novels dealing with urban life in answering these questions.) Markandaya, *A Handful of Rice*, Orient; *Nectar In A Sieve*, Signet—concerning family's move to the city; and Premchand, *Godan*. These are available through Intercultural Associates, Thompson, Conn.

- Using the graphs of Calcutta, pages 161-6 and the readings from the Calcutta Metropolitan Planning Organization, pages 156-160 describe the urban problems confronting that city. What are the implications of the heavy percentage of females in the under 40 age brackets?
- What did a Ford Foundation official, working with the CMPO mean, when he said, "We must learn to treat the causes, not the symptoms of Calcutta's problems"? (In *Portrait of India* by Ved Mehta, Section VII, City of Dreadful Night, there is an Indian's view of Calcutta's problems.) Cuban, *India*, pp. 46-48; story of a sidewalk dweller.
- What cultural factors make solution of Calcutta's problems difficult? Comparisons can be made with Bombay, using the Moraes article (see above for reference). What factors of Indian life make urban problems more capable of solution than those same problems in United States?

Notes For The Teacher Concerning Additional Sources

. Although the reading on page 152 concerning fictive kinship in a North Indian urban neighborhood is rather difficult, it can be very useful to students looking for effect of village experiences on city life. Form of address is one of the anthropologist's "tools," by which he examines status of a person in society; therefore this article gives the student an opportunity to work with anthropological data.

. The teacher should be alert to the danger of overgeneralization on the basis of the author's findings. Questions should be raised concerning the validity of the data for other areas of India, for a more cosmopolitan city such as Bombay. Both teachers and students should realize that the author's data includes much more technical information than these excerpts indicate.

. The novel, *Amrita* by Jhabvala is presently out of print. If a copy is available through the library, some students will enjoy reading

the entire novel. It is an account of a young couple of very different backgrounds brought together by their jobs as radio announcers. Their romance is opposed by both families, and as the plot develops, the reader sees the clash of traditions, particularly as reflected by the elderly village-oriented women confronted with the changes in living patterns in a city. The excerpt on page 112 is one such expression, that of the grandmother of another girl with whom the boy's family eventually arranges a marriage.

REFERENCE, ADDRESS, AND FICTIVE KINSHIP IN URBAN NORTH INDIA

Sylvia Vatuk

The anthropological literature on North Indian village life gives abundant evidence of the presence of a concept of fictive kinship* among village residents and of the existence of various forms of ritual kinship tie in the same setting....

The present paper, [is] based on data from two adjoining neighborhoods *(mohallās)* of upper and middle-caste Hindus in a recently settled area of a western Uttar Pradesh city,....

An analysis of fictive kinship usages in the urban *mohallā* shows that there exists here no internally consistent fictive genealogical system comparable to that....[above] recognized by urban residents to have existed in their home villages. There is evidence that such a system exists in the older *mohallās* in the central part of the city, where population has remained somewhat stable for generations. But in the new *mohallās* described here such a concept has not evolved....

The area in which the two *mohallās* studied are located was, until 30 years ago, part of the rural fringe of a city which had long been the administrative, military, educational, and market center of the district. The land now almost wholly covered by closely built homes was then an orchard, owned by a wealthy *zamīndār*, a resident of the old city. After the division of the orchard into house plots, the land was gradually sold. The early homes were spacious and substantial and meant for the occupation of a single family. Their owners were educated men from well-to-do families, lawyers contractors, government officials. The more recently built homes are similar in construction but are generally smaller and almost invariably house at least two families from the start, owner and tenant. The owners have educational and occupational qualifications similar to those of the earlier settlers, but in post-independence India they are not so much a well-to-do elite as a struggling middle class. The majority of household heads, of whatever age, were born and raised in a village—all but a fraction of them in the districts surrounding the city. A significant number were actually raised in urban areas elsewhere in North India but they recognized a rural home in the area. A small number were raised in one of the older sections of the same city and have resettled in order to escape overcrowding or dilapidated housing.

*Not an actual blood relationship, but practiced by two parties as if they were related.

If one distinguishes homeowners and tenants, a larger proportion of the latter are migrants from other regions of Uttar Pradesh, and a larger proportion are truly temporary residents of the *mohallā*, being employed in branches of government service which subject them to frequent transfers. In spite of this difference, however, the great majority of tenants as well as owners can be characterized as local ex-ruralites. Almost without exception they have chosen urban residence deliberately for the sake of educational and occupational opportunities, and have no real intention of returning to the village. But they and their children will not necessarily remain in the *mohallā* or in this city; the tenants in particular are ready to move wherever a better opportunity beckons.

For most men in the *mohallā*, therefore, the present residence is not the real home (*khās ghar*); this, for most men, is a nearby village or town, or another *mohallā* in the old city. The *mohallā* can be called "home" only by the relatively few young men whose parents built a home or took up tenancy here long ago, who were raised here and have remained to bring a wife into the paternal household. Even such men recognize another place as the family's "real home," whether they have often visited it or not. For most married women, likewise, the *mohallā* is not the *sasurāl*.* For a few married women, it is in fact the *pīhar*,** but for most....it is neither. Young and middle-aged couples, describing the situation of neolocal residence in which they are living, say "We are living in service"....or simply "We are living outside".... These phrases imply temporariness, even though they may refer to a situation which is not temporary in fact or in intention. In context they rather suggest adherence to the ideology of patrilocal joint family living in circumstances where compliance with it is not feasible.

Although *mohallā* residents are drawn from a very large number of different villages and towns, it is the rare resident who has no kinship ties at all within the *mohallā* or to persons in the *mohallās* bordering on his own. Almost all recognize consanguineal or affinial kinship, or at least "village kinship," with some of their neighbors, even if it be "distant" kinship. In a few cases, kinship ties have been forged by marriages occuring after the move to the *mohallā*, but in most cases any ties that exist are of prior origin. Those who have no such ties are the few tenants who have come from distant parts of the province in the course of job transfers.

I. The *mohallā* is "home" for the man, and his wife is living with him in his father's home with one or both of his parents. The *mohallā* is thus her *sasurāl*,* and she is a "bride" of the *mohallā*. Both the couple and their children use for most *mohallā* residents the fictive terms they would use if living in the husband's home village. The wife observes *pardā*** before the *mohallā* men,

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*husband's village
**native village
***veiling the face, avoiding physical contact and conversation

defers to *mohallā* women, and remains within the home at all times except when leaving for or arriving from a visit to her *pīhar** or when, on some special occasion such as a marriage, she goes to a neighbor's home. She may occasionally leave the neighborhood to shop for clothing, attend a movie, or visit kinsmen elsewhere in the city. On such occasions she is accompanied by her husband, her mother-in-law, or other relative; she covers her face while in the streets of the *mohallā* but on reaching the *mohallā* boundary—a main road—may uncover it. Essentially such a couple behaves in the *mohallā* as they would in the man's village home.

A similar situation occurs when there is a cluster of patrilineally related families living in a *mohallā*, even if the man has actually been born and raised elsewhere. The family's "brides," conforming to *sasurāl* behavior patterns within the larger family circle, are expected to do so also in the *mohallā* as a whole.

2. The *mohallā* is *pīhar* for the woman, and she is a "daughter" of the *mohallā*. Her children use for most of the *mohallā* residents the terminology appropriate to their *nānīhāl*,** and her husband uses that appropriate to his *sasurāl* unless he has prior and contradictory kinship or "village kinship" ties with certain *mohallā* residents. The woman regards herself as "sister" to male residents of her own age in the *mohallā* and does not avoid them or older men. The wives of her *mohallā* "brothers" are referred to and addressed by her as *bhābhī* [brother's wife.]

3. The couple is neolocally resident in the *mohallā*. In this case they us for any real or "village kin the appropriate terminology and for other neighbors with whom they become acquainted choose kin terminology which sets up between them a mutually satisfactory kin role relationship.

When no prior fictive relationships of this kind can be traced, new *mohallā* residents are free to structure their own fictive kinship with neighbors as they become acquainted. Even where fictive relationships are traceable with some neighbors, there is always a large residue of neighbors with whom a relationship has no precedent. For most new residents, the relationships first established are with tenants in the same house, neighbors in adjoining houses and those across the way, residents in the same alley, and possible later persons in other alleys. The circle of neighbors is likely to include more members of one's own caste than others, but is not restricted to these. A woman who moves directly to this *mohallā* from her *sasurāl* may automatically begin to pattern her fictive kinship along similar lines. As her husband addresses new male acquaintances as "brother" and "father's brother," she may begin to consider their wives as *daurānī/jethānī* (HBW)* and *pītas/faīas* (HFBW).** But another pattern is predominent in these *mohallās* whose utility soon impresses itself upon

*native village
**the mother's native village

*(HBW) - Husband's brother's wife
**(HFBW) - Husband's father's brother's wife

the new arrival. As the Brahman young woman first quoted explained:

'We don't think it is proper to call people by name, so in the *mohallā* we call everyone by some kin term. We can use terms appropriate to the *sasurāl* or to the *pīhar*. All of us are newcomers here, so if we choose we can establish *pīhar* kinship between us. For example, our tenants are Banias. When they moved here she said to me, "Let us make *pīhar* kinship, not *sasurāl* kinship."'

It may be asked how it is possible in a society stressing male dominance (expressed in the terminology as in the system as a whole) for a system of fictive kinship to develop which is oriented around women and the type of role women prefer. It is probable that the explanation lies in the fact that the *mohallā* as a community is much more a place of women and children than of men. The former spend their entire lives within its boundaries, leaving it seldom except for visits to kin and occasional shopping expeditions. Men leave it every morning, returning late to their dinner. It is not their childhood, home and their relations with neighbors are frequently peripheral to the more primary relations with kin and office associates. For women, however, the *mohallā* provides a primary group second in importance only to her kinship circle. When a family moves to the *mohallā*, it is usually the woman who becomes most intimate, and most quickly, with her neighbors. She establishes the type of relationship she wishes and teaches her children in conformity with it. Her husband may establish his relationships independently or jointly, but in any case he is likely to establish relations of brotherhood with persons of equivalent age, so that no true conflict arises. Conflict is possible in the case of the terms to be used by a couple's children,....and with respect to a woman's observance of *pardā*, but I have no evidence of such conflict in practice. Presumably in cases where the husband feels strongly that his wife avoid male neighbors, she will use the *sasurāl* terminology and observe *pardā*.

(From *Ethnology*, Vol. 8, #3, July 1969. Reprinted by permission of Ethnology and by the author Sylvia Vatuk.)

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FIRST REPORT 1962
CALCUTTA METROPOLITAN
PLANNING ORGANIZATION

P R E F A C E

Like most cities, Calcutta has grown from a cluster of villages to its present mammoth size. Like most cities, too, its growth has not been directed. Its industrial and residential development, as also its communications and utilities, have occurred under the pressure of current needs, without any forethought or pre-planning. These conditions, and the phenomenal rise in its population, including the influx of displaced persons from East Pakistan after the partition of India, have aggravated many of the present deficiencies....

(D.N. Chakravarti)
Lieut. General
Secretary, C.M.P.O.

I N T R O D U C T I O N

I. The Problems of Calcutta

1. No one who lives in Calcutta needs to be told that his city has many problems. Government likewise are fully alive to their diversity and urgency.

2. The intense and urgent needs of Greater Calcutta can be broadly grouped under the following heads:

i) Fundamental services for maintenance of healthy life: provision of pure water, adequate conservancy, sewerage and drainage
ii) Establishment of economic conditions to enable citizens to earn an adequate living and to supply the capital and revenue required for improved and new facilities and services
iii) Shelter for family and individual
iv) Transportation services and facilities for the movement of people and goods
v) Basic amenities for urban living: schools, health services, parks and other places for recreation....

6. A consultant team of the World Health Organization was invited to Calcutta in 1959 by the West Bengal Government, through the Government of India, to review the water supply, sewerage and drainage problems in the Calcutta Metropolitan Area, with special reference to endemic cholera. They found that:

"(1) The environmental sanitary situation in the Greater Calcutta area is considerably behind the standard reached by more developed countries, in respect to desirable full provision of sanitary facilities to all of the population
(2) The provision of filtered or otherwise safe drinking water is inadequate to a serious degree and has been so for many years. Because of this inadequacy, hundreds of thousands of people are driven to a variety of unsafe sources of water for daily use.
(3) The sanitary removal of human wastes from continuous daily contact with people is now being

provided for much less than 40 per cent of the people of the area under review.

(4) The removal of storm waters is not provided in a considerable part of the populated area, with the result that the people are intermittently exposed to and surrounded by pools of mixed sewage, refuse and street wash.

(5) Fly-breeding is a persistent public health problem, not only for the reasons above, but because of the pernicious practice of dumping refuse on public streets to await collection, poor collection facilities and bad-fill practices.

(6) These great deficiencies in sanitary facilities result in the unenviable distinction which the area now has with respect to cholera and other gastrointestinal diseases. In India the region of endemic cholera falls mainly within the State of West Bengal, with its nucleus in Greater Calcutta and dominantly in the bustee population, ill provided with even elementary sanitary facilities. The cholera situation has great significance, not only to West Bengal and all of India but to the world at large."...

CHAPTER TEN
CONCLUSION

265. The key [illegible] "rescue" or rehabilitation of metropolitan Calcutta is an improved economy. Public services that are necessary to modern urban living require revenue to pay for them. Decent housing, whether publicly subsidised or privately financed, demands capital. The resources needed for improving living conditions must come from the people, supported by augmented income generated through planned economic growth. To make the economy more productive and generate income growth, certain basic services and facilities are essential—for the people, for industry and for commerce. Individual health and well-being, which are necessary to ensure a good day's work, require safe water supply; better environmental sanitation; decent housing; and adequate transportation facilities. For the advancement and expansion of industry and commerce, capital investment is called for, besides public financing to improve transportation facilities; expand Port facilities; and provide adequate electric power and other services that are in short supply at present.

266. The above requirements make it obvious that in every phase of development the years immediately ahead will set heavy demands on the resources, both financial and technical, for providing facilities and services in the metropolitan District and its hinterland. The demand on public finances will be considerable, requiring mobilisation of both State and National resources. And, as the World Bank Mission rightly observed, the need for technical and financial assistance from abroad seem also imperative, in order to formulate and implement Calcutta's programmed "reconstruction." On the other hand, metropolitan Calcutta itself is not without significant resources and its planned growth would,

conceivably, expand them further. Calcutta is India's very important port; it is adjacent to the nation's most valuable natural resources; it does possess an industrial base of demonstrated resilience and a large skilled labour supply. The possibility of attracting investment from private enterprises, which generally are not now bearing any significant share of expenses for urban services and development, cannot be ignored. Their contribution and association in housing and other projects should be anticipated....

267. ....As a general guide, it is evident that an urban renewal programme on any large scale is out of the question in the built-up areas within the Metropolitan District. The existing houses, streets, utilities, etc., cannot be just scrapped on any sizable scale to make way for replacement. Such an expensive approach to physical redevelopment cannot be afforded at present either in absolute terms or in the relative priority of claims of other sectors of development. Instead of renewal or replacement, development policy for already built-up areas should therefore generally emphasise both the improvement and augmentation of existing facilities....

271. Adequate housing is another essential for healthy living. Deficiencies in this aspect of urban living in Calcutta and the District are obvious. Lack of adequate land within the city areas at reasonable cost, irregular supply of building materials and limited funds are some of the factors that slow up progress in housing operations, particularly in the private sector. The preliminary land use survey completed by the C.M.P.O. with the help of aerial photographs indicates the availability of urbanisable land within the District that can be developed to provide cheaper land for housing and industrial purposes. Development of overspill or satellite towns in these areas is likely to encourage decongestion of Calcutta city and thus should be given due emphasis.

272. The slum clearance programme associated with subsidised rehousing of bustee dwellers within Calcutta City has not progressed for some of the same reasons that restrict other housing progress. Resources available preclude the possibility of implementing any intensive rehousing programme in the foreseeable future. Improvement of the slums through provision of safe water, sanitary latrines and bath houses appears to be the only practical way to bring about minimum conditions for healthier living and for curbing the incidence of cholera and other gastro-intestinal diseases that afflict slum dwellers. The work-cum-living project at Maniktala formulated as a prototype for bustee rehousing, along with facilities for employment and a programme for developing a neighborhood pattern at a reasonable cost, may provide a workable solution....

275. Better utilisation of available facilities applies particularly to effecting improvements in traffic and transporation. For instance, peak load on streets, roads, and transport facilities can feasibly be spread by staggering working hours in offices and other establishments. In addition, stricter enforcement of existing traffic regulations would be helpful in obtaining optimum use of the facilities. The street and road system of Calcutta and the

District appears to have greater capacity than is being realised. Improvements may also be effected by the rationalisation of traffic regulations, provision of controls in parking and one-way streets, and restriction of slow-moving vehicles over main streets during peak traffic hours. Other measures may include clearing of the encroachments upon public rights of way, apprehension of traffic violators and improvement in pedestrial and motor driver discipline. To cope with the urgent problem of existing trans-river traffic that so inconveniences and overloads present crossing facilities, the need for a new river crossing south of the Howrah Bridge has been stressed. Soil investigation by boring operations for the feasibility study, mainly financed by the World Bank, are under way and decisions on the location and nature of the crossing and cost estimates should be available in the near future.

276. The electric power shortage in Calcutta is more acute than in other large cities of India. This situation will be remedied in part after present expansion plans of Government have been carried out....

282. For the implementation of a plan and also to derive maximum benefit from it, understanding and participation by citizens are necessary. This signifies a systematic, deliberate, and continuous campaign of training the people in urban citizenship. Through press, exhibits, and other media the general public should, therefore, be kept informed of development plans and goals; and citizen groups and other associations should be brought into the shared task of redeveloping Calcutta and the District.

****

CHALLENGE FOR CALCUTTA

Calcutta is a young city, with slightly more than two-and-a-half centuries of history. But its socio-economic and physical structure is already worn down to an alarming condition of disintegration.

In 1961, the late Prime Minister Jawaharlal Nehru said.

"Calcutta is the largest city in the country. Its problems are national problems—quite apart from problems of West Bengal, and it is necessary that something special should be done. If the whole city went to pieces, it would be a tremendous tragedy."

THE BASIC DEVELOPMENT PLAN FOR METROPOLITAN CALCUTTA...
looks ahead to 1986, when...
12 to 13 million people will be living in the 490-square mile area of the Calcutta Metropolitan District—almost double the present population
...jobs will have to be made available for 316 million workers —even by 1976
...school seats will be needed for 8,08,000 primary and 7,63,000* secondary students
...hospital beds for over 22,000 patients must be provided
...Calcutta and its neighbour cities up and down the River Houghly must provide basic

*Note difference in punctuation of arabic numerals. An Indian would read this as: 7 crore, 63 lakh that is, 76,300,000. (See Glossary).

environmental sanitation, transportation services, and other amenities that make a modern city a good place to work and live.

THE BASIC DEVELOPMENT PLAN...
reflects consideration for Calcutta's hinterland of more than 150 million people, which...
is the least urbanised of all the major regions of the country (only 16 cities with more than 1,00,000 population in 1961)
...is expected to absorb 80,00,000 more people by 1986
...is closely bound in its fortunes to Calcutta and vice versa

THE BASIC DEVELOPMENT PLAN

would direct Government effort to three essential tasks: the arrest of deterioration; a better use of existing industrial capacity, and the urban facilities serving the economy; and provision f r extensive new growth.

...It also directs focus on four kinds of programme: sound plans for more dynamic economic growth; a strengthening of the governmental and administrative system; major improvements to the physical environment; and the provision of key community services and facilities.

(Published by the Public Relations Officer, Calcutta Metropolitan Planning Organization. January 1967. *Change for Calcutta - Recommendations of the Basic Development Plan for the Calcutta District.*)

TABLE 4-3

THE RATIO OF RURAL TO URBAN POPULATION IN INDIA, 1872-1961

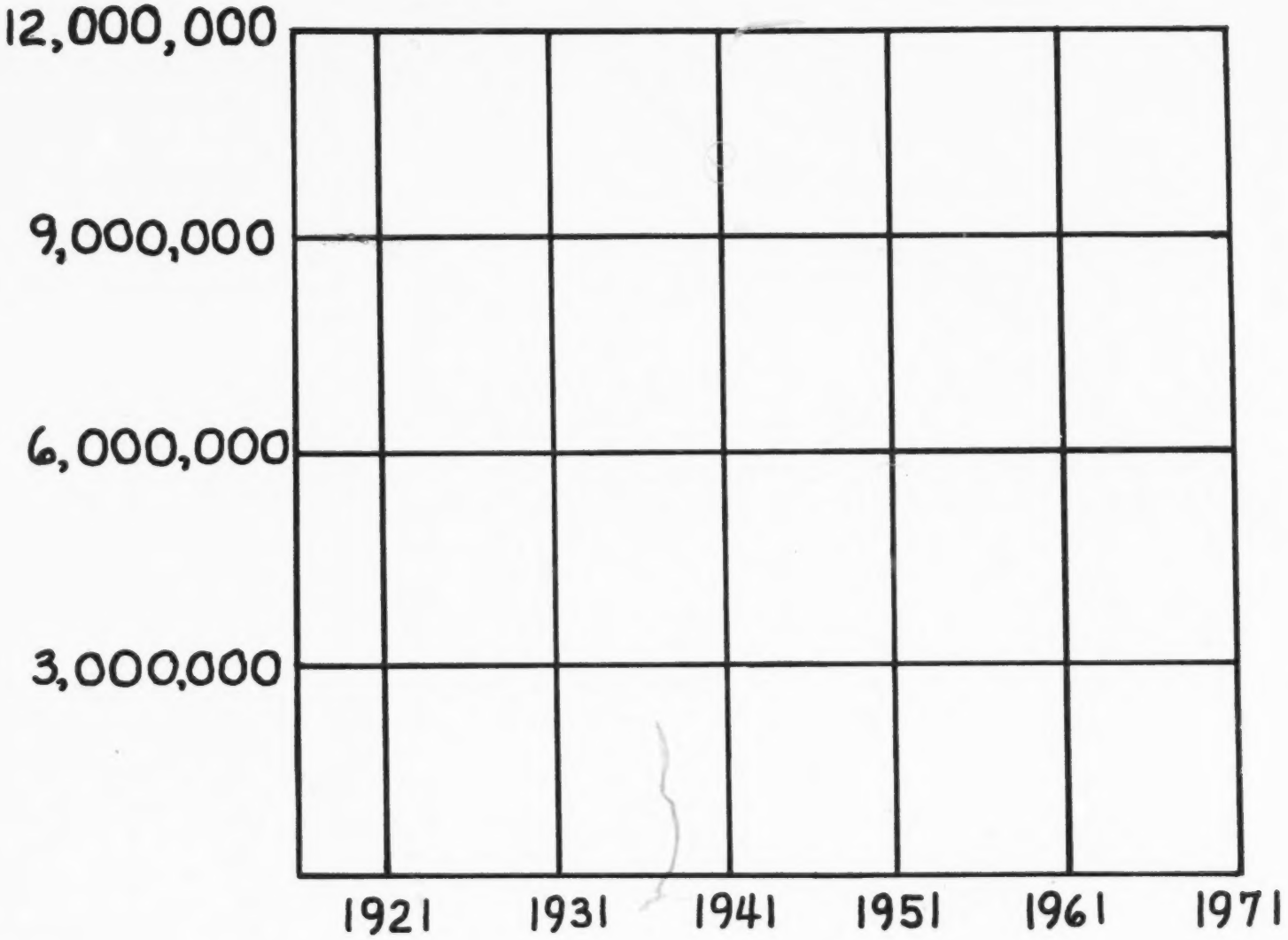
Census year	*Percentage rural*	*Percentage urban*
1872	91.28%	8.72%
1881	90.59	9.41
1891	90.54	9.46
1901	90.21	9.79
1911	90.65	9.35
1921	88.80	11.20
1931	88.00	12.00
1941	86.10	13.90
1951	82.70	17.30
1961	82.00	18.00

*Sources: 1872-1911, P.C. Bansil, *India's Food Resources and Population: A Historical and Analytical Study* (Bombay: Vora and Co., 1958); 1921-61, *India: A Reference Annual, 1964* (New Delhi: The Publications Division, Government of India, 1964), p. 21.

(From *India's Political System* by Richard L. Park, Univ. of Michigan. Prentice-Hall, Inc., Englewood Cliffs, New Jersey. Copyright 1967.)

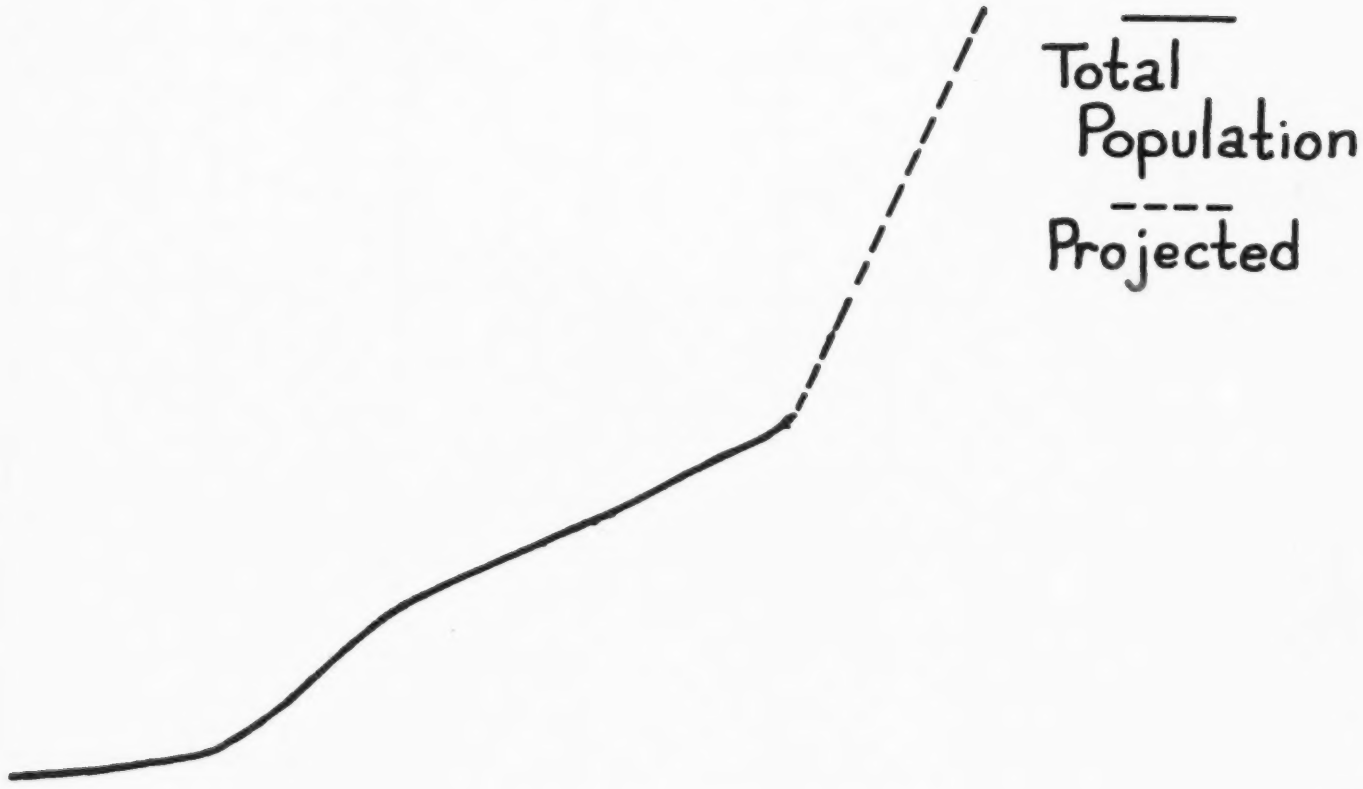
POPULATION GROWTH IN CALCUTTA

METROPOLITAN AREA

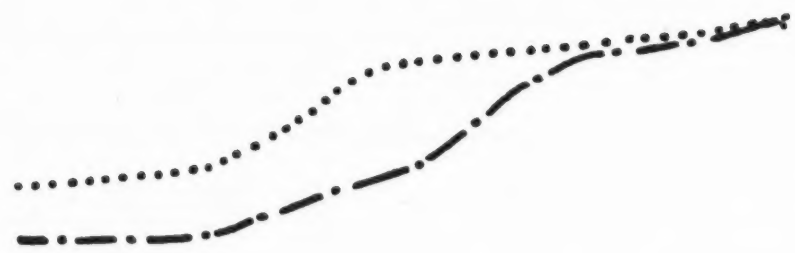


191

697



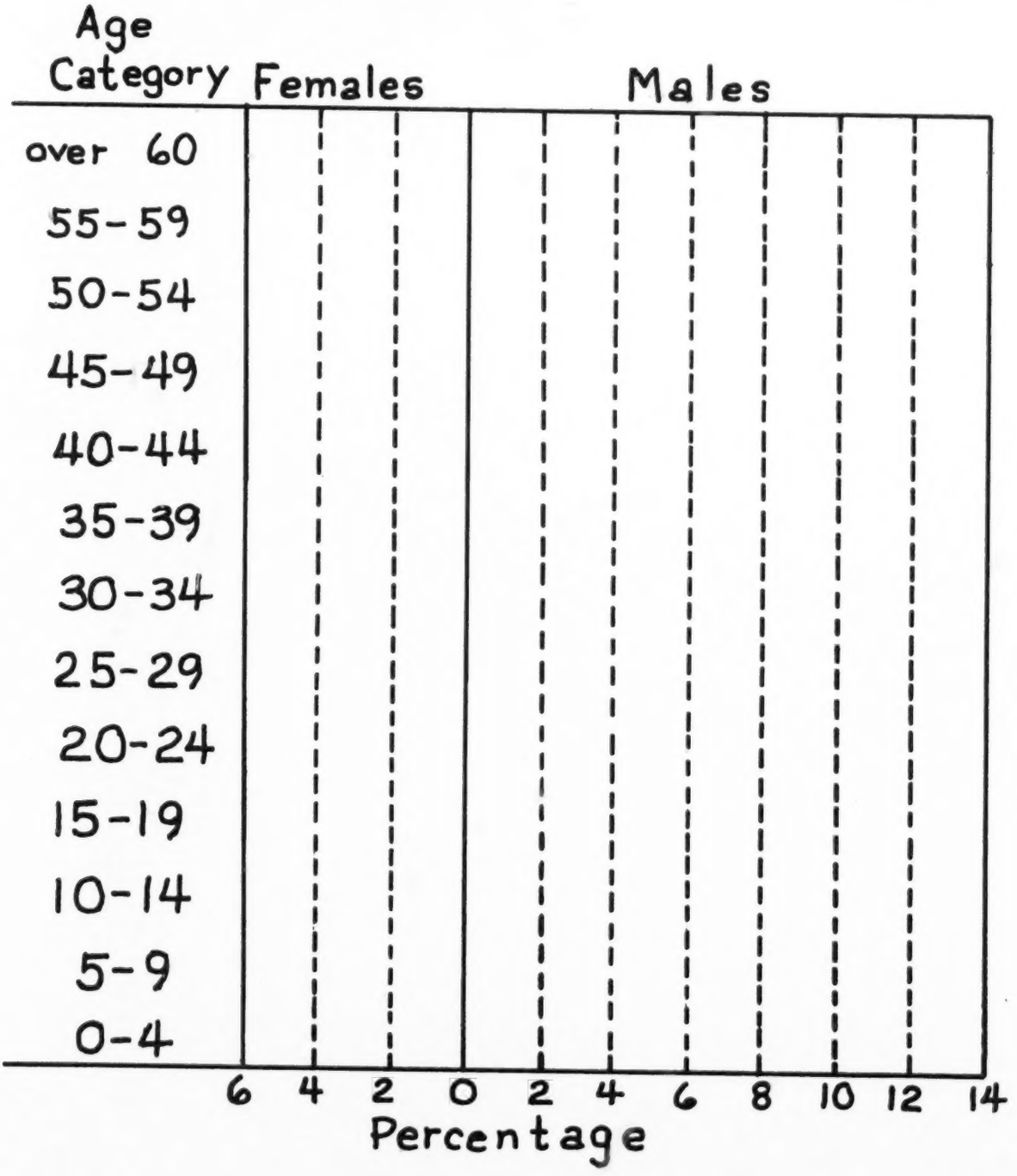
163
L70



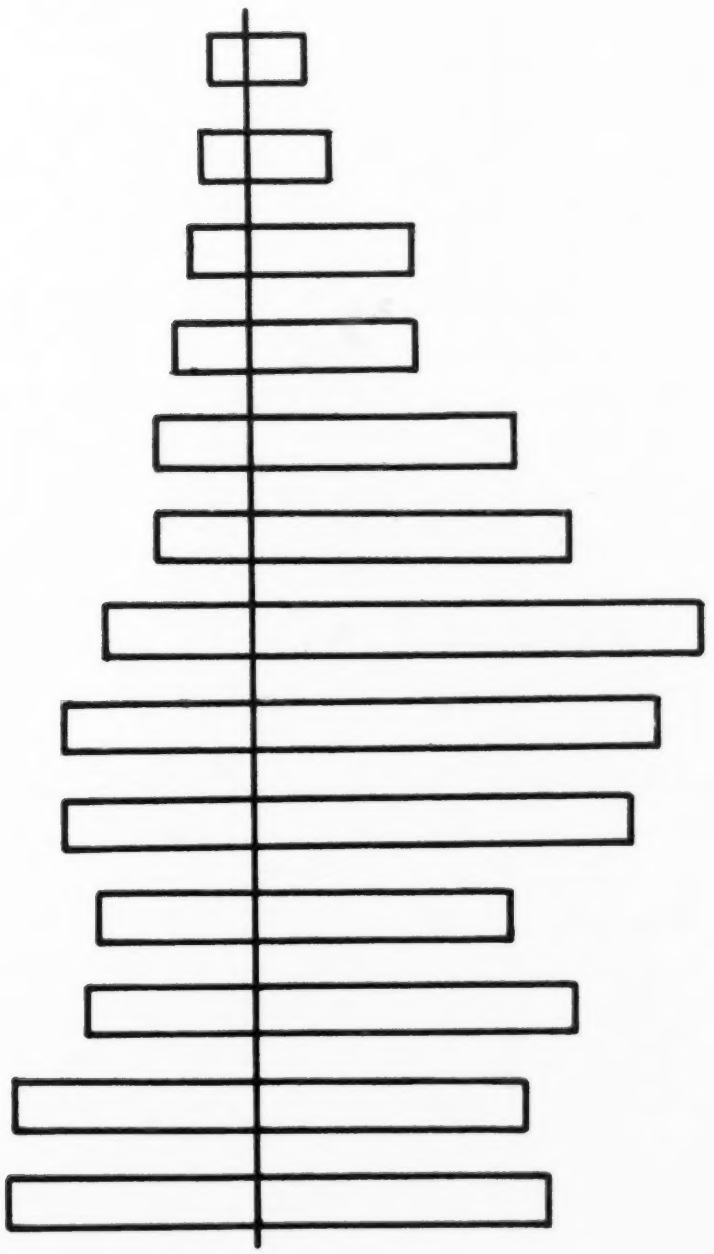
Natural Population

Migrant

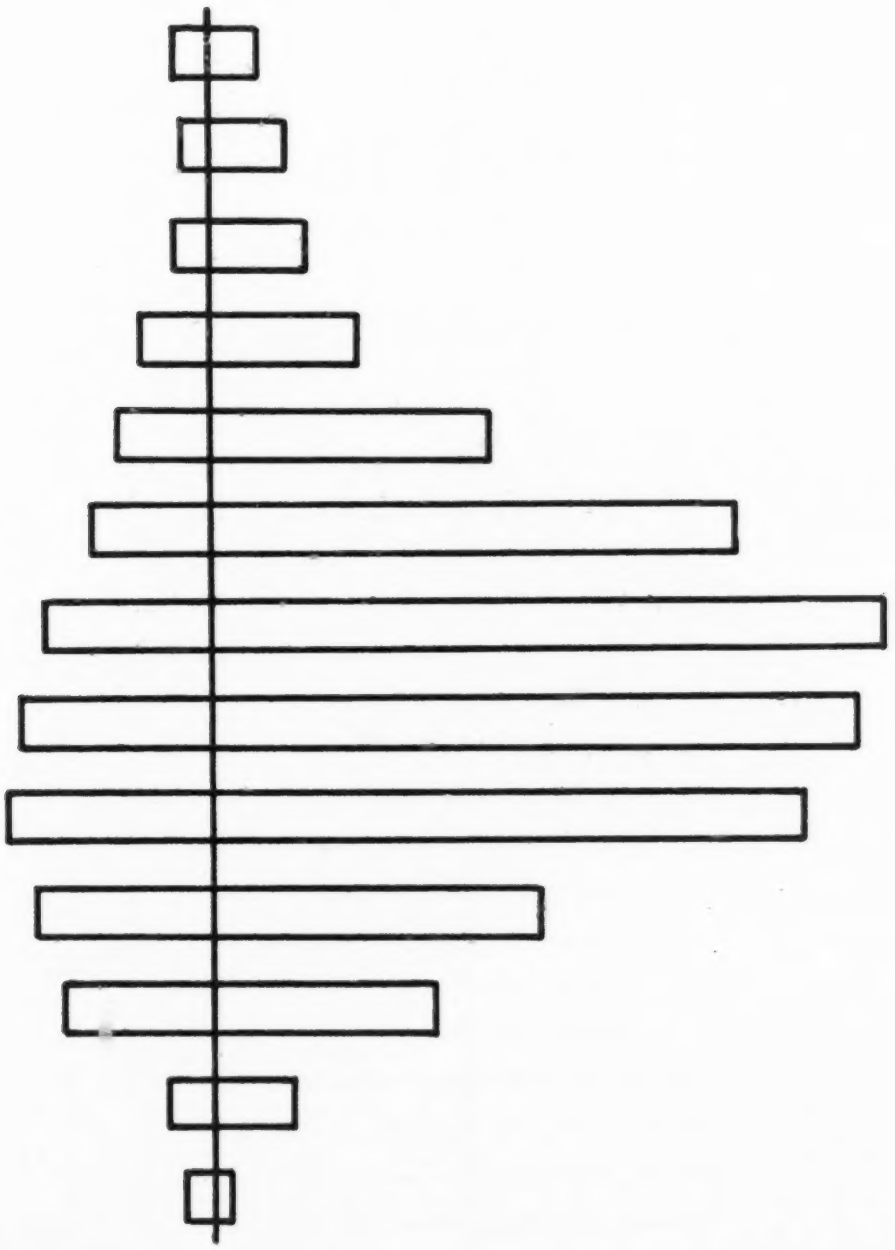
Age and Sex Distribution in Calcutta



Total Population



Immigrants



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The autobiography of a blind man who grew up in India in the last years of British rule; this account provides many glimpses of family life in an upper class Indian urban household.

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Most of the segments of this book appeared originally in The New Yorker. An Indian who has spent most of his adult life in United States and Britain, the author gives a different perspective as he revisits the various sections and cities of India.

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Note: Books published in India and not easily available through usual purchasing channels may be ordered through InterCulture Associates, Thompson, Connecticut.

MAGAZINE ARTICLES

Many teachers have found periodicals a valuable source of material reflecting changes in India; frequently conflicting viewpoints on an issue can be found from such sources. Some articles such as Ved Mehta's series in the New Yorker have later been incorporated into a book (see page 169). Others will soon prove too dated to be of use, so the list must be constantly revised. Some examples of the diversity available through periodicals can be seen from this list.

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"We've never had it so bad." *New York Times Magazine*. p. 5+. January 23, 1966.

"What's it like to be a girl in India today." *Seventeen*. 26: 136-9+. February 1967.

"Why hunger still stalks India." *Newsweek*. 67: 42+ April 4, 1966.

STATE EDUCATION DEPARTMENT SOURCES OF ADDITIONAL MATERIALS

Bureau of Mass Communications

Write for information leaflet concerning TV duplication and distribution, and price list for guides: TV Duplication and Distribution Service, New York State Education Department, 55 Elk Street, Albany, New York 12224

The titles given below are those of the videotapes. Descriptive pages for each series are available from the Bureau of Mass Communications.

India: Fables and Legends

These 10 programs were produced in 1964-65. Mrs. Muriel Wasi discusses various aspects of Indian life, or tells fables illustrating some phase of Indian culture. No guide available.

Indian Music and Dance Studies

- Music of India — no guide available
- Uma Sharma Performing Kathak Dance — guide, which is also useful without the tape, is available
- Music for Sitar and Tabla — no guide available
- Music for Veena and Mrdangam — no guide available
- The Mranlini Dancers — no guide available

Matteo and the Indo-American Dance Company

Available for fixed service educational broadcasting systems; not available for open circuit TV; guide under preparation, can be used independently of tape; it provides background concerning Bharata Natya and variants of that dance form.

Music of North India: Four Indian Musicians

Four films which not only show artists at work but include an informal look at their daily living. No guide.

UN Report

Asian Highway, Parts I and II; and Community Development in India: New Sound in Kumariawas—Teachers' guides available.

Center for International Programs and Comparative Studies

Write for most recent listing of Educational Resource Center materials distributed by this unit. Items presently available include annotated bibliographies (including fiction), a motion picture listing, a village study unit, and the script of a shadow puppet drama. Particularly useful for independent study programs is an annotated bibliography of novels and other literature.

Educational Resources Center, New Delhi

During the next few years the ERC plans to continue its work of arranging study tours in India for groups of teachers and college faculty members, and of preparing materials for use in schools and colleges. An effort will be made to relate some of these materials to matters given priority in the Regents Position Paper on International Education: urbanization, the impact of science and technology on society, and population growth. Materials on these subjects reflect the Center's concern with portraying India not just in terms of its traditions and its ancient culture but also in terms of its efforts to solve present-day problems.

Presently ERC materials are distributed through the Center for International Programs and Comparative Studies of this Department.

Foreign Area Materials Center, 60 East 42nd Street, New York, N.Y. 10036

Materials from this unit are chiefly intended for use in higher education, but some items including bibliographies, will be useful for teacher reference. Write for current list.

OTHER SOURCES OF INFORMATION

The following agencies are staffed by Indians or by Americans with expertise and long experience in India.

Asia Society, 112 East 64th Street, New York, N.Y. 10021

Write for current publications and price list.

Frequently revised bibliographies, including paperback listings are available as well as reprints of pertinent articles from periodicals, media listings, background papers on music and dance, and information concerning traveling exhibitions and displays.

Asian Curriculum Center, Room 637 East Building, New York University, Washington Square, New York, N.Y. 10003

Write for information concerning ordering materials.

Presently available are a pamphlet on God and Gods in Hinduism by Donald and Jean Johnson, slides and popular art prints related to Hinduism,and a filmstrip on village life.

Government of India Tourist Office, 19 East 49th Street, New York, N.Y. 10017

Illustrations and texts in the descriptive leaflets for various cities and regions of India give a picture of both a culture with a long historic past and a vital changing country.

Information Service, Embassy of India, 970 National Press Building, 14 and F Street, N.W., Washington, D.C. 20004.

Distributors of India News issued every Friday.

InterCulture Associates, Box 277, Thompson, Connecticut 06277

Write for complete listing of materials and services.

Sources of a wide variety of learning materials, including realia, paperbacks and other books, information leaflets, and village study kit; can also provide consultant service and performing arts demonstrations.

Sona, The Golden One, 11 E. 55th Street, New York, N.Y.

What might be considered by the casual shopper as an Indian boutique, this firm is the distributor of the *Window on India* realia kit originally developed by the Educational Resources Center, New Delhi.

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